DOCUMENT RESUME

ED 201 017 CS 503 341

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TITLE Communication Methods to Promote Grass-Roots Participation: A Summary of Research Findings from Latin America, and an Annotated Bibliography. Communication and Society No. 6.
INSTITUTION United Nations Educational, Scientific, and Cultural Organization, Paris (France).
PUB DATE [78]
NOTE 162p.

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Annotated Bibliographies; Change Agents; *Citizen Participation; *Developing Nations; International Organizations; International Programs; *Mass Media; *Public Affairs Education; *Social Change
IDENTIFIERS Agency for International Development; Latin America; UNESCO

ABSTRACT

Efforts in Latin America to promote public access and participation in mass communication associated with socioeconomic development are summarized in this report. Section one of the report provides a context for the material in the subsequent sections of the report. Section two examines the role of the United Nations Educational, Scientific and Cultural Organization (UNESCO), the Agency for International Development (AID), and other international agencies in promoting participatory development. Section three provides an overview of communication strategies for development, a discussion of communication methodology and research in participatory development strategies, and brief reports on 24 participatory development projects undertaken throughout Latin America. An annotated bibliography offers 198 references on the projects mentioned in the report and on the broader subject area of participatory communication development. (RL)

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Communication and Society 6

COMMUNICATION METHODS TO PROMOTE GRASS-ROOTS PARTICIPATION

A Summary of Research Findings from Latin America, and an Annotated Bibliography

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1. Historical development of media systems - I : *JAPAN*
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3. Communication indicators - I : *Communication indicators and indicators of socio-economic development*
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6. Communication methods to promote grass-roots participation

FOREWORD

The authors of this report accepted an invitation from the United Nations Educational, Scientific and Cultural Organization (UNESCO) to undertake a study on "Communication Methods to Promote Grass Root Participation for Endogenous Development". This first report represents a summary of the research findings in Latin America on the above subject, and an annotated bibliography.

Both authors have been involved in development projects in Latin America for many years. This study is partly a result of their personal involvement in projects of participatory communication, and partly due to their efforts at locating bibliographic information. More than fifty institutions and individuals were contacted throughout Latin America requesting information, and the annotated bibliography of almost 200 entries is a result of their efforts in this regard.

We are conscious that we have missed some valuable information and neglected some participatory projects. We apologize for any errors we may have made in the reporting of the information received. However, we sincerely feel that the content of this report reflects the reality of experiences in participatory development projects in Latin America, and this is a first effort at gathering all this valuable information.

We express our gratitude to UNESCO, for its confidence in inviting us to undertake this study, and we are sincerely grateful to all those in Latin America who provided us with information and the richness of their personal experience.

The study is not an official document. The views stated therein are those of the author and do not necessarily represent the official views of Unesco.

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PARTICIPATORY COMMUNICATION IN THE THIRD WORLD :

A LATIN AMERICAN PERSPECTIVE

A. Introduction

Notions of access and participation in communication have gained significance mainly in the last ten years or so. They can be found in the texts and resolutions of international organizations, in reports of communication specialists, and in the political programmes of many governments today. These themes have become popular in international seminars and are being mentioned frequently in journals and communication publications. However, it is important to emphasize that, in practice, public access and participation in communication hardly exist, except, in a very limited way, in a number of small localized experiments. At the same time, the growing importance of these concepts should not be under-estimated and their origins should be explored.

B. Access and Participation : Socio-Technological Origins

Jouet(1978) mentions that the concepts of access and participation do not apply only to the communication field. They are general concepts which arise from overall sociological change, and they apply also to industrial, educational and entertainment fields. They are becoming increasingly popular in the political climate of change in many countries. In general, they are a response to the evolution of modern social systems, in which the forms of representative democracy are giving way to more direct forms of "participatory democracy".

Concern for the involvement of individuals in their economic and social life exists not only in the developed world, but also in developing countries, as is shown by the present emphasis on "self-development". Diaz Bordenava (1978) states that the situation in Latin America and the Third World in

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general in regard to the difficulty in achieving genuine participation by the population in the decisions that affect their lives, is not essentially different from the situation of the capitalist developed countries. Genuine participation in the political decisions is conditioned by the level of equality in a society, both at the public level in regard to rights and common obligations, and at the private level where a certain homogeneous socio-economic level is required as a pre-condition.

In the communication field, the modern trend is based on a questioning of the vertical or top-down communication model which prevails in most societies. In the classical communication model, a small number of sources address themselves to a large mass of receivers. The structure of the communication system reflects a concentration of decision-making in the hands of public or private organizations upon which audiences have little or no impact. Programming is decided by production organizations, aimed at a mass audience and limited to a number of standardized programmes. Mass media broadcast mainly entertainment materials which, according to many critics, foster escapism from social reality. The unidirectionality and fragmentation of information do not give the public a satisfactory means of understanding and analysing its socio-political environment. The communication model treats the public as mere consumers of materials, a "silent majority", and reinforces the notion of passivity.

The notions of public access and participation have emerged as a result, not only of criticism of the dominant vertical model of communication , but also of growing calls for the"right to communicate". The latter tends to emphasize the rights to information which is defined in Article 19

of the Universal Declaration of Human Rights : "Everyone has the right to freedom of opinion and expression ; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers".

The extension of the right to information leads to the more complex and complete notion of the right to communication. The "Report on Means of Enabling Active Participation in the Communication Process and Analysis of the Right to Communicate", presented at the nineteenth session of the UNESCO General Conference at Nairobi, in 1976, declared that : "In the past, the role of communication in human society was seen essentially as to inform and influence people. It is now being proposed that communication should be understood as a process of social interaction through a balanced exchange of information and experience..... This shift in perception implies the predominance of dialogue over monologue. The aim is to achieve a system of horizontal communication based upon an equitable distribution of resources and facilities enabling all persons to send as well as to receive messages".

A redefinition of the role of communication has certain implications at both the local and international level. In the past few years, questioning of the unequal exchange of information between developed and developing countries has led to the notion of the "free flow of information", which has subsequently given rise to yet another notion....that of the "free and balanced flow of information". Efforts are being made to oppose the one-way flow of communication between privileged and relatively deprived countries and to achieve a more equitable access and participation in the world flow of news and media programmes. This highlights the significant role of communication in the shaping of the new economic and social order.

On the other hand, the considerable advance in communication technology has opened up new horizons for public access and participation. New technologies range from satellites which allow direct broadcasting, to huge geographical areas which might otherwise not have been covered by terrestrial transmitters, to "small media" such as VTR, cassettes, etc., which promise new opportunities for community expression.

The progress of communication technology is therefore bound up with a global sociological growth, moving towards new modes of exchange, participation and dialogue.

C. Context of Participatory Communication in Latin America

The preliminary report on the First Latin American Seminar on Participatory Communication (CIESPAL, Quito, 1978) states : participatory communication as a process can only be understood through an analysis of the mass media as an integral part of the economic and political system of Latin America. For this reason the mass media throughout the continent are generally found in the hands of hegemonic groups whose interests they serve. Either as an expression of the interests of the State, or of economic groups, the mass media fulfill well-defined ideological functions, such as :

- Reproduction, reinforcement and legitimacy of the social relations of production ;
- Imposition of the interests of the dominant classes over those of the dominated.

As a consequence of these functions, the mass media produce the following ideological-political effects, among others :

- Alienation and loss of cultural identity ;
- Internalization of cultural tendencies and value systems ;
- Consumerism, which reduces the possibilities of self-expression and participation , resulting in political unawareness.

The participants in the CIESPAL seminar considered an analysis of the mass media useful because of their influence on other systems. However, the above generalizations are also valid for these other systems. Several papers presented at this seminar reflect the vital need for political and structural change so as to make participatory communication a reality (Díaz Bordenave, Pinto, Jouet, etc). It is only meaningful to speak of participation if it is first understood as participation in political power. The underlying reality of Latin America is one of marginality rather than participation. The social and economic structures of the

continent are shaped by economic dependency. According to Díaz Bordenave, the role of communication is determined by the model of society, where development is only an option that a society takes at a particular historical moment. If a society is stratified and dominated by powerful and oppressive elites, it will have a different type of communication than that in a society that is more equal and open to social innovation and the co-operation of all. The marginality theorists basically see a situation of non-participation of the majority groups of society, a situation that is produced by an economic system incapable of offering permanent productive employment and which is extended to other spheres of social life (O'Sullivan, 1978).

D. Marginality and Participation

Over the past decade an alternative interpretation of the complex phenomena of development and underdevelopment has taken shape in the writings of a number of scholars from Latin America and elsewhere. These scholars have rejected the "Diffusion Model" of development and replaced it with the "Dependency Model". The diffusion model theorists argued that progress would be achieved through the spread of modernity to backward, archaic, and traditional areas. Through the diffusion of technology and capital, these areas would inevitably evolve from a traditional society towards a modern State.

For the Diffusion philosophers, communication and mass media play a very significant role in development. First, communication plays a role in providing people with information about a need for change, about what changes can occur, about available alternatives, about the methods and means and benefits of adopting new ideas and new ways of doing things. Secondly, communication is essential to engender acceptance of change, to the decision process which leads to acceptance of change, by trying out a new seed, or changing diet, or utilizing birth control devices Thirdly, communication can play an essential role in the teaching of skills necessary to make the accepted changes successful.

The dependency model theorists argue that rather than being a force for development, foreign penetration, technology and information have created underdevelopment. The dependency model of Latin American underdevelopment identifies contemporary Latin American social and economic structures shaped by economic dependency. Dependency theorists (Prebisch, 1959 ; Dos Santos, 1970 ; Quijano 1971 ; Cardoso 1972 ; Chilcote 1974,etc.) hypothesize that contemporary underdevelopment was created. Ironically, the very same process (the expansion of capitalism) through which the now developed countries progressed brought about the underdevelopment of many parts of Latin America.

The theory of marginality is an outgrowth of the dependency theory. It has evolved through three stages or perspectives over the past decade. Essentially it refers to a situation in which large sections of a country's population do not participate in the social, cultural, economic and political activities of that country.

The concept of marginality (Germani, 1973 ; Quijano and Weffort, 1973) was first used to describe the situation of people living in bad housing conditions in the urban areas of large cities. These descriptions included characteristics both of the areas as such, and of the people who lived there. The marginal sections of the cities were generally without basic services. Their residents were unemployed or underemployed, and consequently they had insufficient income to have access to the goods and services considered minimum for maintaining an acceptable standard of living. Moreover, this population was without education, without participation in the political processes, without access to markets, and finally, was outside the productive process. In synthesis, here was one section of society, not integrated into national life, which contrasted with another sector, the integrated sector, whose productive activity was evidently reflected in its standard of living and which actively participated in the social, cultural, economic and political life of society. In view of the problems raised by industrialization, both state and private institutions initiated actions aimed at incorporating or integrating the marginal sector into the productive sector of society. To prepare them for this new role, people in

the marginal sector would receive the necessary education and social services so that eventually they would become functional for the system.

Germani (1973) indicates that the concept of marginality has its roots in three processes :

a) the process of extending the rights of man according to the principles of equality and liberty, as well as an increasing "consciousness" or awareness (from scientific studies and the production of ideologies) of violations of these principles ;
b) the process of cultural contact and the conceptualization of cultural marginality generated by anthropologists ;
c) the process of increasing modernization and its extension outside the West, and even within traditional regions of the West itself.

If this is so, then the first conceptualization of marginality, which has been briefly described above, gave rise to the idea that the dispossessed groups have a right to enjoy the products of society (whether these be goods, services, cultural values, or any other result of modernization), and that the dominant groups must co-operate so that this change is possible through a gradual extension of these products. The evident underlying attitude is paternalistic, and the approach is one of giving to the needy. However, the treatment of marginality and the processes of marginalization in recent years suggest a much deeper problem. Sociologists who have studied this problem in Latin America suggest that the roots of marginality are in the economic sphere and specifically in the system of production. Marginality here is considered as a chronic, self-sustaining phenomenon caused by the incapacity of the system to provide productive employment for increasing numbers of the labour force. For Anibal Quijano, for example,

> "Marginality is a concept which explains the indirect, fragmented and unstable level of involvement in which growing segments of the population find themselves within the means of production that the capitalist system currently assumes as dominant, and consequently some segments of society fulfill the role of the dominated sector within the overall social system". (Quijano, 1973).

Carlos Lessa indicates that "the idea of economic marginality supposes the possibility of the suppression of the function without any significant readjustments within the economic system" (Lessa, 1975). Function is here understood as the positions occupied in the economic processes in which the marginalized population is involved, and Lessa is referring specifically to people employed in service industries such as small shopowners, street vendors, etc.

In Latin America this phenomenon of economic marginality is viewed by sociologists who follow different ideological currents as a product of the national economic systems that are subjected to a hegemonic industrialized nucleus whose technological level is indiscriminately transferred to certain Latin American industrial processes ; hence the use of concepts such as "marginal poles", "dominated nucleus", (Quijano), "centre countries and periphery countries" (Sunkel and Paz, 1970). At first sight, these concepts, which reveal polarized positions, seem to indicate the existence of a double system, two parallel systems in fact. When the problem is analysed in greater depth, as several authors have done, it can be seen that these polarized systems are in fact two parts of just one system. De Janury (1975) writes :

> "The concepts of periphery and marginality are essential for the construction of a theory of underdevelopment. The periphery is that portion of economic space which is characterized by backward technology , with consequent low levels of remuneration of the labour force and/or by advanced technology with little capacity to absorb the mass of the population into the modern sector. These excess human masses created by the very process of economic growth are the "marginals". They can be found in all sectors of the economy and are functionally related to the modern sector which needs them to face the conditions under which growth occurs in the periphery. In agriculture they are the farmers who loose control of the means of production because they cannot withstand the competitive pressure of the modern sector, or the farmers who see their economic conditions deteriorate as they retain traditional production techniques ; but in both cases they cannot sufficiently proletarianize themselves to compensate for the income loss because they cannot be absorbed or fully

sustained by the modern sector. Inevitably, they join the ranks of marginals as minifundistas and subsistence farmers, as do many of the new entrants into the labour force who cannot find employment in the modern sector.

In contrast to the peripheral economies, the central economies have already had their industrial revolution and are characterized by an intensive rate of capital accumulation and the potential of making full use of their labour force with modern technology. Marginal populations also exist in central economies where they constitute the "lumpen-proletariat", but the phenomenon there is quantitatively different as they consist principally of dispersed groups of fractionally unemployed (in the process of structural change), of temporarily unemployed (in cyclical phases of economic adjustment), or of unemployables (for physical or psychological reasons). In peripheral economies they constitute large masses who have been objectively created by the dynamics of accumulation".

Thus the idea that marginality of one sector is a characteristic phenomenon of that same system, far from being a temporary situation, is in fact self-sustaining and even increasing. According to Germani, from this point on there are significant differences between the various currents of thought, although probably the differences can be reduced to a single one. Those thinkers who attribute the cause of marginality to "the basic form assumed by the social-economic order" state that the marginality process is necessary to sustain this same order, thus explaining the persistence of the phenomenon. On the other hand, those who see the cause of marginality in "specific orientations of economic and social policies" explain its permanent presence not at a structural but rather at an operative level ; from which they conclude, at least theoretically, that marginality could be eliminated by just adopting different social and economic policies without changing the basic structure of society.

Until now, attention has been concentrated on the economic sector and the causes of marginality attributed to it ; however, it is desirable to analyse a tendency that, according to Germani, situates the causes in the cultural order, and to reflect on the premises of this tendency. The idea of "cultural superimposition" is central to this perspective.

Marginality is caused by the domination of one cultural group over another, and it is self-perpetuating. It includes dependence on technology, concepts, and art forms, and severely limits the possibility of new forms of institutional development emerging. In these societies therefore there are not only the class differences found in societies with a homogeneous culture, but also cultural differences (values, social structures, etc.). For this line of thought one sector is marginalized because they are members of the dominated culture. Their marginality is evident in the fact that they live in the most backward geographical areas of the countries concerned. Closely associated with the postulate of cultural super imposition is the postulate at the psychological and social-psychological level.

Authors with different experiences have referred to the fact that cultural groups in an inferior situation seem to internalize their position of inferiority in the social structure, even going so far as to underestimate themselves. Frantz Fanon (1963), in his writings about Algerian society, observed this phenomenon among colonized black people. An inferiority complex is created which conditions people's vision of the world, particularly when this vision is influenced by ethnic and racial differences. However, it is more than a perspective for seeing and understanding one's role in society ; it is also a mechanism that tends to perpetuate that same situation of inferiority. This idea is supported by Germani who, on presenting the view of those who impute the causes of marginality to psychological reasons, states :

> "Situations of status inferiority, and the systematic denial of one's rights generally cause a negative evaluation of one's personality, loss of identity and other psychological effects which, as has been proven, can contribute beyond structural change to the perpetuation of marginality".

In synthesis, marginality is basically a situation of non-participation for certain groups of the population that is produced by an economic system incapable of offering them permanent productive employment and which extends to the other spheres of social life.

Marginality is a chronic and growing situation (and herein lies a critical consideration for participatory communication) ; it is not a question of a structure independent of the global system ; rather it is an integral part of it to such an extent that it would appear to be, under certain perspectives, a prerequisite for maintaining the present system : capitalism, dependency, and underdevelopment.

The ideology of participatory communication related to the emergence of a new paradigm of development was central to the discussions at the CIESPAL seminar on the theme of participatory communication. Jouet states : "the ideology of participatory communication was also related to the emergence of a new paradigm of development based on self-reliance and on the redistribution of resources between social groups, the urban and the rural areas, regions and sexes". The central concept evident in the preliminary report of this seminar reflects a similar theme : the need to see participatory communication both as a means and an end : as a means towards a new model of development based on man's complete freedom from all forms of marginality and exploitation, and as an end because participatory communication can have very positive effects not only in creating a new awareness of one's condition, but also at the psychological and social-psychological levels.

In the preliminary report from the seminar, participatory communication strategies in Latin America are seen as social processes in which groups with common interests promote communication strategies that can be used as instruments for social change. These same strategies can also be used as a force for cultural re-identification. For this reason they are a popular pedagogy, an education process that starts with an analysis of reality, rejects the ideology of the elite classes and motivates the unpriviledged population towards concentrated action for social change.

One conclusion is evident here : participatory communication must operate from a praxis : first a reflection about the reality of

the communication process as it exists today, its ideological, cultural, social-economic aspects, as a starting point for trying to resist the current process of cultural penetration, and secondly, a series of actions forming part of a popular pedagogy that will help promote group solidarity, and concerted action for social change.

II

THE ROLE OF INTERNATIONAL AID AGENCIES IN PROMOTING PARTICIPATORY DEVELOPMENT

A. An Overview of the Problem

The present interest in participatory communication, grass-roots participation, etc. has its origin in criticism of vertical communication systems as well as in the emergence of a new model of development. After the Second Development Decade it seems appropriate to take stock of where the study and practice of development have taken us and where they have gone wrong. That they have gone wrong is obvious from the meager results of efforts to improve the quality of life in most Third World countries, and from attempts in advanced capitalist countries to improving the living conditions of their less-advantaged sectors (Havens, 1972). The growing gap between rich and poor nations is mirrored by a similar gap between the well-off and the impoverished peoples within most less developed countries. An urgent task of the Third Development Decade is to find new approaches, including an effort to achieve greater participation in development tasks by those who are supposed to benefit from them.

As a result of accumulated experience and as a matter of policy, development agencies, international donor agencies, national planning councils, etc., are making participation of the poor majority in the development process a central concern in their programmes, if not always yet in their activities. A growing number of consultants' reports, internal memoranda and academic studies carry a common message to development planners and practitioners : the involvement of the poor in making decisions on development efforts which affect them , the contribution of their resources to development activities, and the assurance that they will in fact benefit from actions intended to help

them, are essential to development. More and more activities have been undertaken to bolster agencies' capacity to promote participation in their development programmes. Studies have been commissioned, consultant firms have been engaged to design development projects to ensure more participation by the rural poor, the urban marginals, etc., workshops on participation have been conducted in many places, and several field studies are at present being supported.

Yet with all these initiatives of the international aid agencies, with all these projects, one senses a disturbing fact : there is little agreement on what participation is or on what its basic dimensions are. There has been a rush to encourage participation and to develop analytical techniques for measuring it, but, as will be seen later, (a) no consistent definitions are being used ; (b) participation is often treated very abstractly, tending to leave concrete reality behind ; (c) efforts at explanation deal with causes of participation more than with its consequences, and finally, (d) very few analyses of actual experiences with participatory approaches to development can be found, because many studies simply assumed that participation was a "good" thing and thus neglected the need for more empirical work on the subject.

In the case of Latin America, two other factors are of vital importance :

(i) according to Díaz Bordenave and others, the role of communication in a society is determined by the model on which that society operates, and development is only an option that it takes at a particular historical moment. A highly stratified society dominated by powerful and oppressive elites, will obviously have a different model of communication than a more democratic society open to social innovation and the participation of all. This fact alone suggests the difficulty of promoting grass-roots participation at a social level if it is denied at a political level.

(ii) As a consequence, groups working at the grass-roots level are often afraid to define participatory communication explicitly

or to write reports on their experiences (as will be seen later, many reports were written after the project in question was closed down).

Thus, the lack of conceptual models, of good analysis of actual experiences, and the tendency to remain at an abstract level, have deeper causes than are evident at first sight. The final report of the UNESCO Meeting on Self-Management, Access and Participation in Communication (Belgrade, 1977) states :

> If then media are a reflection of society, does it follow that the introduction of a community media approach -that is, a participatory and democratic use of media to diagnose and attempt a solution to the problems defined by local communities themselves- entails an attempt to change the socio-political infrastructure ?
>
> ..... There was general agreement on the fact that effective participation, and even more, self-management, implies a basic transformation of communications and media policy, and in many societies probably could not be envisaged without some fundamental social changes, and that these would not occur through media alone or at a single level.

Access and participation are basically linked to society's institutions, media, technology or the lack of it, or dependence on it. This fact must be constantly re-stated as we start a review of some of the research findings on this topic.

B. The United Nations Educational, Scientific and Cultural Organization (UNESCO)

UNESCO has long taken an active interest in communication methods to promote grass roots participation for endogenous development. It has carried out a number of experimental projects concerned with participation in communication media in developing countries (one of these

projects will be evaluated in this report). It has also helped in the development of the rural press in several developing countries ; it has published a monograph on the experiences of access and participation in the developed world (1) and a study on the adaptation of community media forms to developing countries (2). Participation figures prominently in the studies undertaken by the UNESCO Commission for the Study of Communication Problems.

The Belgrade meeting (1977) on Self-Management, Access and Participation in Communication is of particular importance because of the issues involved and the effort to give a conceptual definition of "access", "participation" and "self-management". We reproduce here a summary of these definitions :

(a) Access

By definition, access infers the ability of the public to come closer to communication systems, and in a concrete form it can be related to two levels : of choice and feedback.
At the LEVEL OF CHOICE, access includes :

(i) the individual right to communication materials, the right to listen to or view desired programmes, when a person wants, where he/she wants ;

(ii) the availability of a wider range of materials, the choice of which is made by the public instead of being imposed by production organizations (informational and educational materials, services and alternative programmes) ;

(iii) the transmission of materials requested by the public.

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(1) "Technology and Access Communication Media" - Reports and Papers on Mass Communications n°75, Paris, 1975.

(2) F. Berrigan. (ed.). Access : Some Western Models of Community Media, Unesco, Paris 1977.

At the level of FEEDBACK, access implies :

(i) the interaction between producers and receivers of messages ;

(ii) direct participation by the audience during the transmission of programmes ;

(iii) the right to comment and criticize ;

(iv) means of keeping in touch with procedures, administrators and the managers of communication organizations.

(b) Participation

Participation implies the involvement of the public in production and in the management of communication systems. It also operates at different levels -of production, decision-making and planning.

At the level of PRODUCTION, participation implies :

(i) unrestricted opportunities for the public (individuals or groups) to produce programmes and have access to professional help ;

(ii) making available to the public technical facilities and production resources (i.e. a more advanced level of participation).

At the DECISION-MAKING level, participation implies involvement of the public in :

(i) programming : content and duration of the programmes ; scheduling of programmes ;

(ii) the management, administration and financing of communication organizations.

At the PLANNING level, participation comprises the right of the public to contribute to :

(i) the formulation of plans and policies for

communication enterprises : definition of objectives, principles of management and future programming ;

(ii) the formulation of national, regional and local communication plans.

In summary, access refers to the use of the media for public service. It may be defined in terms of the opportunities available to the public to choose varied and relevant programmes, and to have a means of feedback to transmit its reactions and demands to production organizations.

Participation implies a higher level of public involvement in communication systems. It includes the involvement of the public in the production process, and also in the management and planning of communication systems.

(c) Self-Management

Participation may infer no more than representation and consultation of the public in decision-making. On the other hand, self-management is the most advanced form of participation. In this case, the public exercises the power of decision-making within communication enterprises, and is also fully involved in the formulation of communication policies and plans.

The Belgrade meeting heard reports on some grass roots development efforts from Latin America ; cassette recorders used in the Radio Tabacundo project in Ecuador, cassette forums for farm co-operatives in Uruguay, the "pila project" in Guatemala, multi-media projects in Villa El Salvador, Lima, a rural newspaper project in the Lajedo region of Brazil "campesino" encounters in Ecuador, etc.

Many of these projects were original in their use of communication

media strategies and fairly efficient in that they were carried out with minimal financial resources, achieved some temporary objective within a short period of time and were reasonably effective at the local level. Nonetheless the meeting recognized the difficulties of achieving access and participation on a broader level, and on a national level in developing countries. Many reasons for this conclusion have already been mentioned, so we will only summarize them in four categories here quoted from the report of the Belgrade meeting.

Structural constraints : include principally the lack of communication infrastructure, including broadcast transmission and receiving facilities, shortage of trained personnel, and geographical difficulties of size, terrain, etc.

Socio-cultural constraints : include the use of a dominant language, often that of the former colonizers, which disenfranchises ethnic groups of the use of their own languages. Illiteracy similarly excludes large proportions of rural people from access to print media.

Political and ideological constraints : these include the strategies which place national integration before regional and local expression and identity, or which exclude the expression of views opposed to the government.

Institutional constraints : are imposed by the view media professionals have of their role , a view conditioned by training courses shaped by the needs of developed countries. As noted in the previous section, even in developed countries the assumptions of some media professionals militate against participation ; an elitist attitude is even less appropriate when communication is used for development.

Finally, all too often, "the experiments (of participatory communication) remain communication models controlled by the centre which sets up their form, their scope, and their duration. Thus in developing countries the public is not encouraged to participate in

the management and policy formulation of national communication organizations". (Quoted in the report of the Belgrade Meeting).

UNESCO, through its support of grass-roots communication strategies, is giving an important impetus to the creation of a new development and communication strategy. Yet, we must conclude that many of these proposals seem distant from the reality of Latin America, where participation and self-management on a reasonably extensive scale have not been contemplated.

C. Agency for International Development (AID)

AID is under a U.S. Congressional Mandate to promote broad participation in development, particularly by the poor in the less-developed countries (U.S. Foreign Assistance Act, 1973). Several factors obviously influenced this agency's decision to concentrate greater efforts on grass roots participation : the meagre results of the First Development Decade and the almost universal criticism of the Diffusionist Development Model, as reported in numerous studies, including : Gotsch (1972), Griffin (1973), Chenery et al. (1974), Adelman (1975), and many others. The role of communication in development, as expressed by Schramm (1963) and others, seemed exaggerated and almost unreal when compared with the reality of national communication policies in many Third World countries. The passing of the dominant paradigm (Rogers, 1974 and others) also indicated the passing of the mechanistic view of communication as message-transmission based on a "top-down" vertical structure. The role of communication , which was essentially to inform and influence people, was being revised and then proposed as a process of social interaction, through a balanced exchange of information and experience.

Recent research studies have underscored the importance of grass-roots participation. A 16-country comparative analysis of Asian experiences by the Rural Development Committee at Cornell University (1974) found that national success, measured in terms of both agricultural productivity and social welfare actions, strongly correlated with effective systems of participatory local organizations linking rural communities

to national centres of decision-making and implementation. A second and more significant study was undertaken by Development Alternatives, Inc. and funded by AID (1975). A total of 36 rural development projects in 11 African and Latin American countries showed a clear connexion between project success and small-farmer involvement in decision-making and resource commitment to the project.

Among the factors cited by Development Alternatives as significant in the success of a project was a variable called "local action". Local action was defined as small-farmer involvement and resource commitment. Local action significantly increased as a result of :

- an effective two-way communication between small farmers and the project staff ;
- functioning local organizations controlled in large part by small farmers themselves.

The authors conclude : "getting the benefits of development to the small rural producer in a manner which can become self-sustaining will require fundamental changes in the project identification, design and implementation procedures of AID and other external assistance agencies".

The above-mentioned studies and others caused AID to examine more closely the question of participation in rural development, and in 1976, the Rural Development Committee (RDC) at Cornell University received a grant "to organize a study of what would most fruitfully be regarded as participation with respect to rural development efforts such as might be assisted by AID, and ..... to consider analytical approaches and indicators that might be used by mission personnel to measure the participation component of their projects".

The first results of RDC's work include a Working Bibliography on the theme of "Participation at the Local Level". Several thousand studies, papers, publications, dissertations etc. are listed under such topics as :

(a) local organization;

(b) local leadership and elites ;

(c) political participation;

(d) political factors affecting participation ;

(e) social factors affecting participation ;

(f) institutional context of participation ;

(g) participation and community development; and, finally,

two sections on "French Sources on Participation" and "Spanish Sources on Participation".

It is interesting to examine some of the comments offered by the RDC on their review of participation literature from Latin America :

> "Much of the participation literature is underpinned with ideological arguments on the need for profound political change. These are seen as essential to end dependency and backwardness. Perhaps most important is the need for peasants to seize political power at the grass roots through broad-based local organizations. Since those who make these arguments hold that political power is tightly linked to control over land, the link with land reform is quite clear. Among the articles urging formation of successful efforts at broad-based popular participation are those by Affonso, Barraclough, and Clifford.
>
> A frequently discussed topic is the creation of community enterprises, such as the group farming organizations established on reformed land in Chile and Peru. These community enterprises are self-managed units of production whose members make equal capital contribution. They are seen as a means "to facilitate the integration of the campesino into a comprehensive humanitarian program" (Araujo). That is, they are central to a development strategy in which the campesino takes an active rather than a passive role, and in which peasant participation in benefits is a guiding principle. Those writing on community enterprises include a number of scientists and researchers linked to the Inter-American Institute for Agricultural Sciences (IICA).

The approach adopted or the justification given for community enterprises varies. In some of the writings, the notion of peasant participation is based on the assumption of Christian solidarity and cooperation, rather than the materialist notions of Marxism or interest group theory. From this point of view, participation can be achieved through training and good will, to achieve greater well being for the whole of mankind. Typical of such approaches are the works of DESAL (Chile), CEDIAL (Colombia), and in general those devoted to "popular promotion" and "community development".

Other writers perceive the community enterprise approach differently, as a means to guarantee peasant autonomy and self-reliance (Quiróz, Barraclough, etc.). These writers stress the need for popular participation in rural organizations in a large number if peasants are to benefit from agrarian reform. The economic advantages of community enterprises, which are well documented by Oliart and Araujo, derive mainly from their greater technical efficiency, lower fixed costs, and economies of scale. Perhaps more important than the economic advantages, however, is the democratic control of the local economy, by means of which they operate , and serve as a mechanism for exerting political influence on the central government.

Another concept found in much of the literature on participación campesina is "marginality". This refers generally to the lack of participation by such groups as the urban poor, landless laborers, and Indian communities. The problem with much of this literature is that it focuses on marginality in the society as a whole, rather than giving explicit treatment of particular marginal groups in the rural sector. Articles on marginality have been written by a number of social scientists with quite different philosophical backgrounds.

Another body of literature discusses popular participation as a means of generating community support for government development projects. Typical of this view are documents from ECLA, for instance, its Latin American seminar on the Role of Community Development in the Acceleration of Economic and Social Development. The assumption often is that individuals and communities are naturally resistant to change and must be won over to project goals and activities. As one component in what is generally a top-down development strategy, active

participation of the rural population is essential to meeting project targets.

In summary, Latin American literature on rural participation focuses on the ideological and political implications of participation, although different authors, of course, evaluate these implications differently. Advocates of participation are often critical of past agrarian reforms and see co-operative grass-root organizations, like the community enterprise, as essential for improving the productivity and welfare of the rural majority. In this view , the absence of effective peasant organization permits continuation of the related processes of marginalization, dependency and backwardness. Despite the strong advocacy of popular participation in writings on Latin American development, theoretical assertions are seldom backed up with strong empirical evidence".

A second publication by RDC is "Rural Development Participation : Concepts and Measures for Project Design, Implementation and Evaluation". This lengthy monograph provides a conceptual framework for the analysis of participation in a variety of settings. It avoids ideological arguments and no reference is made to the chronic situation of marginality and exploitation of millions of landless labourers, urban poor, etc.. The authors explicitly state that they do not propose a "theory of participation", and their perspective rests somewhere between a "theoretical treatise on participation and an operational scheme ready to be applied straightaway by development practitioners and scholars".

The RDC sees participation in regard to rural development as including people's involvement in decision-making processes about what would be done and how ; their involvement in implementing programmes and decisions by contributing various resources or co-operating in specific organizations or activities ; their sharing in the benefits of development programmes ; and/or their involvement in efforts to evaluate such programmes. Four kinds of participation are thus suggested :

(a) decision-making ;

(b) implementation ;

(c) benefits ;

(d) evaluation.

As an interesting reference point, Chantran (1970) suggests six levels of participation and involvement :

(a) definition of objectives :

(b) preparation of policies ;

(c) preparation for action plans ;

(d) decisions ;

(e) execution of programmes; and

(f) control and evaluation.

The RDC report then proceeds to operationalize each of the above-mentioned kinds of participation :

Who participates : local residents ; local leaders ; government personnel ; foreign personnel.

In what do they participate : decision-making ; implementation ; benefits and evaluation, and how each of these affects the participation of those who participate.

The How of participation : impetus for participation ; incentives ; organizational pattern ; extent of participation ; effectiveness of participation.

No direct reference is made to communication strategies for grass-roots participation. It appears that each stage of the participatory process will have its own strategy or strategies. Moreover the overall attitudes supporting the participatory approach will make the choice of communication strategies relatively easy.

The RDC report uses the basic guidelines proposed for an analysis of the Chilalo Agricultural Development Unit (CADU), an integrated development project in Ethiopia. They conclude by stating that the framework "might have helped identify important activities to analyse and critical junctions for participation throughout the

process from planning to evaluation". Despite RDC's uneasiness with ideological arguments and the need for profound political change, they recognize that the task environment in CADU was in many ways unfavourable to broader participation. CADU was no more than another isolated rural development project (agricultural extension mainly) supported by international funding that never touched the core of the structural problem of rural Ethiopian society.

While the Cornell Rural Development Committee is the "launching-base" of many of AID's rural development initiatives, it would be incorrect to limit the Agency's involvement to a single institution. AID programmes include : rural development, health, nutrition, family planning, education,etc. In the following chapter we will review several AID-supported projects in Latin America (non-formal education in Ecuador, use of audio cassettes in Guatemala, integrated rural development in Nicaragua,etc).

The Institute for Communication Research at Stanford University is presently working on an AID contract "communication strategies for development". This study includes an examination of the different strategies used in each of the development fields : health, education, family planning, etc. Preliminary reports suggest relatively little use is made of grass-roots approaches outside of some family planning initiatives. Most communication is limited to information transmission, particularly in the area of rural development.

D. Other International Agencies

The United Nations Food and Agricultural Organization (FAO) sponsored an Asian Regional Workshop in India as early as 1973 on people's participation in development. Reports were received from at least seven different Asian countries, all detailing efforts at promoting participatory grass-roots development with some appropriate communication strategies. Though this report is generally concerned

with theoretical issues (models of self-development contrasted with the community development model, etc.), there is some discussion about 'leadership and the Change Agent'. No direct reference is made to appropriate communication strategies, either inter-personal, groups or mass media.

FAO has also published a booklet on "The Participation of Local Volunteers in Rural Development in Africa" which deals with the relationship of voluntary service programmes and the role of volunteers vis-à-vis the community. Most of the programmes are of a very local nature (consciousness-raising and initiative in Ujamaa Villages in Tanzania, for example), and there is little use of any communication strategy outside of inter-personal relationships.

FAO has also undertaken some participatory communication projects in Latin America, and two of these will be reviewed in the following chapter :

(a) Communication and Agrarian Reform in Chile, and
(b) Audiovisual Training in Campesino Development.

The International Development Research Center (head office in Canada, Latin America Regional Office in Bogotá) has a tradition of genuine interest in supporting and encouraging participatory development processes. This centre participates in the cassette form project in Uruguay, and is at present carrying out, in co-operation with the Asociación Latinoamericana de Escuelas Radiofónicas (ALER), a three-year institutional study of the organizational and functional models of radio-schools operating in Latin America. At present there are 35 such schools in 16 different countries. The Directors of these schools determined two main objectives for this study, namely :
(a) analysis of different strategies for the combined use of both inter-personal and technical communication media ; and
(b) existence and analysis of the structures that would facilitate the participation of the popular sector in the activity of the radio-schools, and would also change the "top-down" communication model

existing in many of these schools and generate more participation at every level.

The International Council for Adult Education has a special "Participatory Research Project" that includes working papers on projects throughout the world, an annotated bibliography and the publication of participatory development experience in their journal Convergence.

E. Conclusion

Participatory communication and strategies for grass-roots development, have become important issues in the programmes of the international aid agencies. This is partly due to the intellectual role of Unesco, to a U.S. Congressional Mandate (in the case of AID), to the knowledge that the results of the First Development Decade have indeed been very poor, and to the results of some empirical research which have led to a serious questioning of the dominant communication paradigm. However, it is also due in part to some small, almost insignificant projects that achieved some measure of success before they were closed or suppressed by the institutional power structure, or before the international aid agency terminated its support. Among those who have played a significant role we can mention Paulo Freire and his many publications, including Pedagogy of the Oppressed. Few have done so much to awaken our consciousness to the true dimension of human development. For many, his writings made clear the connexion between the struggle for a more equitable share of the world's resources and the necessary place of human liberation in that struggle. His call for the power of learning to serve the working classes, to provide a means of class articulation and expression, to give a voice to the poor majority of mankind, has enriched us all, and has changed the very concept of development. The "passing of the dominant paradigm" has not been due to the fact that a better paradigm has been developed, but rather that courageous and dedicated people working in the Third

World have torn it to shreds and have obliged us all to search for a better model.

There are some who feel that concepts such as consciousness-raising are being reduced to the trappings of an innocuous training technique. The marginalized are still being 'educated and developed' by outsiders. This danger also exists for the grass-roots communication strategies, particularly if they are reduced to a series of techniques, combinations of media, technological and folk, or passive, participation in answering 'felt needs' questionnaires, etc., while the overall system remains untouched.

The next chapter will review many of the more genuine attempts at participatory communication in development in Latin America. Some of the projects may seem rather insignificant at first reading. However, their true value can only be appreciated if they are understood as part of a genuine contribution to the battle for material development, human realization and spiritual liberation.

III

COMMUNICATION AND GRASS-ROOTS DEVELOPMENT IN LATIN AMERICA

A. Overview of Communication Strategies for Development : The Role of Research

The constant theme of the UNESCO meeting (Belgrade, 1977) was that the practical realization of access and participation by the public depends on the overall socio-political, ideological and economic context of each country, which determines in the main its national communication policy. This policy is rarely clearly formulated, and is often implicit and inconsistent. In general, the Latin American countries do not have explicit communication policies, nor do they have a clearly defined planned approach to communication. Some initial efforts at the development of communication plans have been recorded in Peru, Brazil, Colombia and Argentina. UNESCO (1972) produced a basic guidance document for the formulation of overall communication policies for national development, but in general the situation still remains without significant change. (UNESCO, Report of the Meeting of Experts on Communication Policies and Planning, Paris, France, 1972).

The lack of comprehensive communication policies at a national level has not hindered the growth of communication and research throughout Latin America. According to Beltran (1974), communication research entered a period of significant and sustained activity in Latin America in the early sixties. Although exact figures for the period are not available, estimates suggest that approximately one thousand studies, and perhaps many more, have been carried out ; this figure excludes undisclosed advertising and public opinion research. Beltran and others (1976) prepared a bibliography of more than four hundred studies on the theme of "Communication for Rural Development in Latin America". This same author recently prepared (1978) a bibliography of over two hundred

studies on the single theme of "Radio-Schools in Latin America". Stimulated by UNESCO, the Latin American Center for Higher Learning in Journalism (CIESPAL, Quito) is operating as a communication research documentation centre for the region.

Several researchers have evaluated the general content of communication research in Latin America (Beltran, Díaz Bordenave, Cuellar, and others), subject areas, theoretical orientation, methods, etc.. The general criticism of many of these studies is that they subscribe indiscriminately and markedly to theoretical models mostly imported from the United States of America. The researchers have lacked a conceptual framework of their own, and have applied U.S. communication research schemes -the effects orientation and the functions orientation (Mattelart, 1970, Zires de Janks, 1973). According to Beltran (1976) :

> The effects-orientation influence is readily detectable in scanning pertinent Latin American literature. For instance, the classical Lasswellian paradigm can be promptly identified in many of the studies listed by Merino Utreras (1974). Critizing the Lasswell model's tendency to ignore ideological factors, Assman (1974) noted that "so-called content analysis, morphology and content, public opinion, perceiving audience, etc. predominate", whereas "analysis of the media-related socio-economic situation and political-ideological analysis are the exception". Lasswell's model has been perceived as having "left aside the study of the communicator of the prevailing mass communication system and the object of communication" (Zires de Janks, 1973). The implication here is that the model placed a high emphasis on the receiver so that research could determine how political or commercial persuasion was effectively exerted on him.

The classical model of the diffusion of innovations is also very easily verifiable in the Latin American research literature on adoption

of agricultural technology, and even today continues to dominate most of the rural development research literature. The most serious theoretical problem with all of these models, specifies Felstehausen (1971) "results from an assumption that communication plays an independent role in affecting social changes and behaviour without an adequate test of such an assumption in developing countries, or elsewhere, for that matter". Beltran concludes : "The obvious conclusion is that, indeed, Latin American communication research has been, and is yet, considerably dominated by alien conceptual models, stemming chiefly from the United States of America".

It is not, however, sufficient to remain at the level of criticism, and indeed in Latin America, some remedial steps are being taken to reformulate communication research activities in terms of the realities of the region. In the last five years or so, a new breed of researchers has emerged in two types of context : countries where substantial and accelerated socio-structural change has been attempted, and countries where a specific European scientific influence is getting a firm foothold.

In the first case, Marxist methodology has apparently been used in redirecting the inquiry. In the second, semiology has provided inspiration along with the methods of structural semantics and the sociology of knowledge. In several cases, the two new influences can be seen together.

The changing development paradigm has brought forth new thinking from several Christian scholars and to-day the influence of the new "Theology of Liberation" (Gutierrez, 1971), is also very manifest in Latin America. For Gutierrez the term "development" conveys a pejorative connotation and is gradually being replaced by the term "liberation". To substitute the term "liberation" for "development" is to engage in what Freire calls "cultural action for freedom". Liberation implies the suppression of elitism by the people who assume control over their own change process. It implies a deliberate

stress on self-development as opposed to aid, foreign investment and technical assistance, the mobilizing of collective energies around a value which is the motor of all successful social revolutions, hope. Hope was also expressed by the Latin American Catholic Bishops in their historic meeting at Medellin, Colombia (1968) and it was stated in the conclusions of their meeting : "our people aspire to their liberation and their growth in humanity through the incorporation and participation of all sectors of society in a personalized process".

Thus, for some the notion of peasant participation is based on Christian solidarity and co-operation, while for others, it rests more in the materialistic concepts of Marxism or interest group theory. The common element in most writings is a critical appraisal of past development efforts and the need to find new solutions, based on justice and equality.

B. Communication Methodology and Research in Participatory Development Strategies

As stated earlier, participatory communication seems to be a product of various converging factors rooted in criticism of the vertical communication systems, emergence of a new development paradigm, and the growth of critical consciousness that attempts to change the socio-political and economic infrastructure of society. Many of the efforts to date to promote participatory communication have led to people losing their employment, experts dismissed, projects stopped, funding not renewed, imprisonment and even death. Nevertheless, there are and have been several endeavours that can justifiably be identified as grass-roots participation for an endogenous development process. Some documentation exists on several of these projects, while on others no written reports exist. However, the authors of the present report are familiar with many of these projects and will incorporate this information whenever relevant.

This report does not pretend to be an evaluation of these projects, rather its purpose is to describe them and to present some research findings in a systematic way. We will confine ourselves to projects that reached some level of operation, excluding theoretical models and philosophic discussion on proposed models for participatory development (this material is listed in the bibliography).

At a later stage, a second report will evaluate some selected on-going projects in Latin America in this area, and an effort will be made to study the communication problems of rural and sub-urban communities, concentrating on the social, cultural and economic factors which influence in general their communication patterns and on the participation of grass-roots populations in endogenous development. At the same time, we propose to evaluate and compare the use of specific communication strategies, such as cassettes, popular theatre, rural press, etc., in these projects. Thus, while examining specific projects, we will keep in mind the accumulated experience in the use of the communication strategy involved and some of the consequences at a local level.

C. Participatory Development Projects

1. ARGENTINA : Teleclubs - Popular Education via Television (Educación Popular por la Televisión - una experiencia de teleclubes)

A six-month experiment with teleclubs was undertaken in the city of Santa Fe in Argentina. The purpose of these teleclubs was to support a special series of broadcasts, under the slogan of "we are all responsible", (todos somos responsables), as part of a health campaign in some of the poorer sections of the city. The campaign was directed against the disease-carrying insects generally found in unsanitary conditions and poor housing. The experiment included eight television broadcasts, and contained several aspects that were highly participatory.

Objectives :

1. to develop a means that would facilitate and increase popular participation in local television ;
2. to foster a spirit of solidarity in the selected marginal areas of the city, where this experience was undertaken ;
3. to train people in a style of programming that is not customary on television.

The experiment was carried out during the latter part of 1973 and the beginning of 1974. Preliminary motivation work was undertaken through schools and local Barrio committees. The first three television programmes were in fact recorded in homes in the Barrios, but after the VTR equipment failed, it was necessary to transfer production to a local television station.

Every effort was made to promote interest in the project. Local authorities gave their support, the Ministry of Health offered its facilities and the local committees motivated the Barrio residents for the project. Viewing groups were established in the Barrios, and these became the basis for the teleclubs. In order to establish a teleclub group, every effort was made to find a local natural leader, and a home where the owners were willing to allow the meetings to take place. Not every home had television, so for this and other reasons, the idea of a group meeting was considered very important. Local people from the Barrio were the actors in the television broadcasts which were dramatized for greater effect.

In general, according to the promoters of this experiment, the final results can be considered satisfactory. Each teleclub had an average attendance of between eight and fifteen people per meeting. Discussion was generally very lively. The health authorities learned a great deal from observing and participating with the local people in trying to find solutions to serious health problems. Peoples' creativity was constantly evident, as often the television signal did not reach the Barrio homes where the groups were meeting, and so the people had to find solutions for this further problem. Each teleclub co-ordinator had a weekly guide for directing the discussion, and every effort was made to end on a practical and positive note. The purpose of the experiment was not just to create teleclubs, but to use these as a means for changing health habits and living conditions. In view of the real

poverty of most of the people living in these marginal sectors, the existence of disease-carrying insects is partly due to this poverty, but is also has a strong education component, and it was here that the teleclubs made their greatest contribution.

2. BOLIVIA : The Peasant Educator (El Campesino Educador)

"A radio of the peasants, by the peasants and for the peasants". This is the ideal that Gerace (1972) proposes in his evaluation of a small radio station, owned by the Catholic Church, and operating in the eastern part of Bolivia. This station had been operating for several years as a 'cultural radio station', and had a daily one hour programme of literacy training, elementrry mathematics, agricultural and health information. However, it was clearly evident to the organizers that the programme had no significant impact on the local peasant population, so it was decided to replace it with a new format, entitled popular promotion (Promoción Popular). This new programme would have its base in the local popular organizations such as trade unions, co-operatives, rural schools, and adult education groups.

Popular Promotion developed the following strategy :

1. Regular radio announcements, posters, personal meetings, all suggesting the idea of study groups in the communities to deal with some of the local problems ;
2. Regular radio programmes for discussion of local problems and suggesting appropriate solutions ;
3. Transmission on the radio of letters, visits and recorded interviews with people involved in grass-roots participation ;
4. Daily visits to rural communities by promoters to meet with the people, collect letters, make interviews ;
5. All the collected material was then used for generating new

programmes on the radio.

After several months' operation Gerace reports :

1. The peasants study their own reality, and arrive at a series of problems without the direction of outside agents, though at times the help of the rural teachers is useful in this process.

2. The peasants proceed to study alternative solutions, and thus make a first effort to avoid the paternalistic and directed approach so common in rural development.

3. New leaders are becoming evident in some communities, and the resulting crisis in some cases has led to a change of leaders.

4. A co-operative spirit is born, and the peasants start solving some of their own problems. (portable water, roads, sanitation).

5. Horizontal communication is established, people begin to see that others share the same problems and that the solution must come from the local people. The peasants also begin to see that they can be effective and see the need for local organizations.

This same idea of the 'Peasant Educator' appears again in Gerace (1978) in an experiment by Quechua-speaking Indians in Cochabamba, Bolivia. This new project is being supported by the Bolivian Ministry of Education. The methodology is basically the same, though with the difference that the peasants intervene at two different moments in the process : first, in informal interviews held between them and the project personnel, and secondly, once the project personnel have determined the themes for the programmes, these opinions are then transmitted by radio.

Gerace notes that the project is not operating at present as it has

not been possible to obtain funding from the Ministry of Education to go to the rural areas to undertake the preliminary research later to select the themes and then return again to the rural areas and record the programmes.

3. BRAZIL : Communication for Animation and Social Change : Movement of Basic Education (Movimento de Educaçao de Base, MEB)

In 1959, the Diocese of Natal, in the State of Rio Grande do Norte attempted to repeat on a very small scale the Radio Sutatenza, (Colombia) experience, and with a 250-watt transmitter and fifty receivers set up a number of radio-schools. The experiment succeeded, and the National Bishops Conference of Brazil became interested in the possibility of extending the system to other states.

In 1960, President Janio Quadros granted funds for an expansion of what was then called the 'Movimento de Educaçao de Base' through a contract between the Ministry of Education and the Catholic Bishops Conference.

The President's decision was based on general awareness of the extremely backward condition of the peasants in the Brazilian North-East, and the demonstrated potential of radio to disseminate information and education over a vast area.

Objectives :

From its inception, MEB established goals that were different from those set by the Radio Sutatenza experience in Colombia. Consciousness-raising of the people was the main objective rather than literacy or fundamental education alone. Consciousness-raising was defined as "the discovery of self and the dignity of the human being together with the realization that an individual, in co-operative association with other individuals, can render the world more human.

Another objective of the programme was 'politicization', defined as : "conscious participation in the decisions relevant to the life of the nation , with clear understanding that the local problems cannot be solved without taking into account the more global framework of national and world problems".

Consciousness-raising and politicization moved MEB towards another concept, namely, 'popular animation', defined as : "a process of people's promotion through their own action, moving gradually to the structuring of communities which are more and more participative and aware of their own values, resources and needs, and more and more capable of solving their own problems".

Activities :

MEB's work was initially aimed at mobilizing and educating the peasants of the Brazilian North-East, who were illiterate and poor and had very little access to rural schools and health facilities. A National Office was later set up in Rio de Janeiro to organize new educational systems, select and train personnel for the local teams, and co-ordinate all administrative work. At its peak, MEB had 400 full-time salaried workers in the system and in the national office, as many as 5,000 radio schools, and between 1962 and 1964 as many as 400,000 peasants learned to read and write. Between 1964 and 1970, however, the number of new literates dropped to only 100,000. We must remember that the new government which took power in 1964 did not encourage campesino participation in social change, and this explains the reduction of radio schools in 1970 to only 2,000.

MEB had a decentralized organization, composed of the following elements :

(a) the regional education system ;
(b) the local team ;
(c) the animators ;
(d) the national team.

The Regional Education System :

Whenever MEB operated in the North-East, it always worked with the Bishop of the local diocese. Because of this arrangement, the basic work unit was the educational system, normally covering one diocese. Each system included many radio schools. The local team was usually located at the site of the diocese and employed the bishop's own radio station (MEB did not own any station).

The Local Team :

The local team was composed of people -in general, teachers and eventually trained social workers- chosen by the bishop and trained by MEB. The team planned, executed and co-ordinated the area's basic education programme. Usually located at the most developed centre of the region, the team travelled constantly into the surrounding area to supervise the activities of the radio schools in the communities.

The Animators :

When the local team visited the rural communities for the first time, they explained MEB to the population and asked them to nominate candidates for the role of 'animators'. To ensure that the candidates they chose could fulfil this role in a non-paternalistic spirit, the local team usually spent several days in these communities. The animators were brought to a central location for training and then returned to their communities to start work. Radio provided motivation and support for the animators' efforts, but was not the central axis of their activities. MEB's basic work developed through the dialogue between the local team and the rural communities.

The National Team :

Working under the direct supervision of a National Executive Council consisting of nine bishops appointed by the Catholic Bishops Conference and the Ministry of Education, the team at MEB's national office was in charge of organizing new systems, selecting and training personnel for the local teams, and co-ordinating all administrative work.

According to McAnany (1973), MEB began by attempting to define what the problem of underdevelopment was and not by simply stating the positive goals of development. "Leaders of this project felt that unless they and their radio-school students could understand the problem or causes of underdevelopment, efforts at social change would be frustrated and symptoms, not causes, would be attacked".

The main lessons from the MEB experience are :

(a) if campesino mobilization for social change is the goal, radio cannot be the main element of the communication strategy, but it can provide a useful supportive tool for encouraging local dialogue ;

(b) for a popular animation movement, the general political situation of the country and particularly the encouragement of its leaders are critical factors ; opposition from these sources will only lead to the disadvantage of the campesinos whom the movement set out to benefit (Días Bordenave, 1977).

4. BRAZIL : Lajedo Region, Rural Newspaper

In 1967, in the Lajedo region in the State of Pernambuco, the Rural Extension service, ANCARPE, launched a monthly newspaper to promote by the region's population, the acceptance of agricultural, health, and nutrition practices. Group reading and discussion led by locally chosen co-ordinators were intended to overcome the problem of 80 % illiteracy, and open questions inviting suggestions for the next month's contents and solutions to problems were a feature of each issue.

Objectives :

1. to motivate the population to accept agricultural, health and nutrition practices ;
2. to encourage more participation of the people in the various associations existing at the county level as well as in the training activities planned by ANCARPE ;

3. to motivate people to take an active part in the development process.

Activities :

The project comprised the following steps :

1. A monthly newspaper would be prepared by the Extension Service, focusing its content on the activities being developed by ANCARPE in the state of Pernambuco. Open questions would also be included, such as : Which are the main local problems ? Which is the order of priority of these problems ? How can they be solved by the communities themselves ? What topics would they suggest to be included in the next issue of the newspaper ? The newspaper would also contain items aiming at leading the people to reflect on their own situation, their responsibility as community members, their local socio-economic reality, with a view to developing new positive aspirations and attitudes.

2. The local leaders identified by the Extension Service would be asked to support the project and appoint 'co-ordinators' (to be trained by the Extension Service) who would moderate the discussion and debate following group reading of the newspaper.

3. The results of the group debates would then be presented to the community as a whole, so that the people would consider their own participation in the solutions proposed. Whenever matters needed the intervention of the local authorities, they were presented to them in a meeting held every two weeks. For problems transcending the limits of the county, monthly meetings with regional authorities would be scheduled.

4. The Extension Agents would work with the community in the execution of the solutions decided.

During the two years' operation of the project a new experience in the traditional extension approach was evidenced, and because of the significance of this project, we will try and report here the attitudes and activities of the different groups involved in it.

a) Authorities :

Before launching the project, meetings were held with municipal and regional authorities to inform them of the objectives and methods and to secure their approval and co-operation. It was then observed that, although they accepted the plan as a group, individually they voiced objections as to the loss of political prestige they would suffer as a result of the organization of the communities and their acquisition of power.

The actual behaviour of the authorities was one of publicly declaring their support for the project and demagogically promising more assistance than they could deliver. Privately, however, they criticized the project for its political implications. In fact, the county meetings, scheduled for every two weeks, were held at 40-day intervals.

The authorities did manage to attend a total of 22 community meetings during the life of the project. It was hoped to hold a training session for them but no funds were available, an important failure, as was evident later.

b) The Leaders :

All the leaders identified by ANCARPE were actually invited to a meeting by means of circular letters and personal visits. At the same time that visits were made to the leaders, two radio stations broadcast messages encouraging the population to participate in the group debates to be initiated. The loudspeakers in the weekly fairs were also used, as well as ANCARPE's mobile unit.

The meetings with the leaders were organized and directed by the Extension Agents, who insisted on the following points :

1. The results of the newspaper-reading groups must be debated every two weeks with the county authorities.

2. Everyone in the community must be reached, including literate and illiterate adults, women, girls and boys. Homogeneous groups should be formed with the above sectors of the population.

3. The co-ordinators of the groups in each community should elect a representative who would meet with regional or state authorities. (Later this was modified so that one representative for each community was appointed).

4. The co-ordinators for the groups should be chosen by the leaders among the literate and be adequately presented to the groups.

5. A general meeting with the whole community should be held every month.

c) Group Co-ordinators

The co-ordinators were trained on how to use the newspaper during the meetings as well as on how to stimulate debate and decision-making by means of group techniques.

d) Extension Agents :

ANCARPE agents gave their assistance to the communities whenever the solution proposed touched on agricultural aspects. Although the small farmers (less than 6 hectares), whose number was high in Lajedo received the greatest benefit from the Lajedo Project, the agents also worked with bigger farmers (above 50 hectares), using a different methodology which included technical training courses in each county and assistance in obtaining supervised bank loans. Six of these courses were held, each with 25 participants.

An omission in those courses, much regretted later, was the failure to explain the objectives and methods of the Lajedo Project. Inasmuch as

the big farmers were members of the power structure of the committees, they should have clearly understood the true nature of the Project. As it was, they ended up accusing project activities of being 'subversive' and 'communistic' to the extent that the Bishop of Garanhuns had to be invited to visit the region and declare his wholehearted support to the project.

Results

Lajedo proved that more effective extension programmes were possible with the participation of the rural communities. The evidence : the results obtained in farm production were three times superior to those expected for the Lajedo region. In addition, the region's functional literacy and medical assistance programmes were significantly accelerated because of the impression caused by SUDENE (the regional development agency for the North-East) and by the claims presented by the community leaders at the regional meetings.

The Lajedo Project, however, went through periods of acute frustration when the group co-ordinators and the people realized that the majority of the problems they identified, particularly those most deeply felt, were not being solved despite the promises of the authorities. Their frustration was partially alleviated by a series of training courses in which increased awareness of the socio-economic constraints of the situation was achieved as well as a positive attitude towards the problems causing frustration. Around 180 members of the various community groups were exposed to this 'coming down' effort. The result was a desire for better organized action on the part of the community representatives.

In 1968, the demands of other communities for participation brought pressure to bear on ANCARPE to expand the Lajedo Project to other regions in the state. Thus, two other regions -Garanhuns and Salgueiro- were added after intensive training of the extension agents and community leaders.

The very success of the project caused its eventual discontinuation. When the constant pressure of the communities for more government attention to their problems reached state level, there was a movement among politicians and bureaucrats to put an end to the Lajedo movement. In 1969, the project ceased.

5. CHILE : Communication and Agrarian Reform

Starting in 1964, under the Frei government, and accelerated under the Allende government, the Chilean Agrarian Reform called for the training of thousands of campesinos who had changed their roles as peones (workers) for a more active and responsible role as members of farmer co-operatives. The institution charged with this task was the Instituto de Capacitación e Investigación en Reforma Agraria (ICIRA), which counted with the help of the FAO.

ICIRA established the Integrated Audio-visual Unit to handle communication elements of the training programme, which was expected to be massive, participative and based on a high degree of illiteracy in the clientele.

Objectives :

The basic objective of the project was to provide the organs of the agricultural sector with an instrument of massive education. More specifically, the audio-visual unit had to :

(a) Gather up-to-date knowledge of the psycho-social reality of the campesinos ;

(b) Study the feasibility of a self-expression and participation system ;

(c) Investigate the most adequate communication technology for communication and training ;

(d) Research the possible effects of audio-visual communication in the campesino environment;

(e) Seek ways of training the campesinos in communication techniques adequate to their own conditions and of training the government officers and technicians in communication techniques.

Activities :

Started in the second semester of 1971, the project recruited its personnel in 1972,and completed its physical installations in Curacavi in August 1973.

Just when the experimental approach was being launched in the field, a new government took over and terminated the project. So, the experiment did not last more than one week. Some of its ideas, however, constitute an advance in communication thinking in Latin America, and are at present being applied in the Peruvian project already discussed in this report (Audio-visual Communication in Campesino Training). Because of their innovative style it is perhaps appropriate to discuss some of these media components in greater depth.

The main innovation was called the 'Circuito Lanzadera de Televisión' Educativa (CLTVE) and consisted of a systematic attempt to obtain campesino participation and feedback in the use of video-tape for training. The idea was to subject any 'training material unit' prepared at the Santiago centre to systematic confrontation with the clientele, to incorporate the reactions of the audience into the training unit until the practice being taught possessed not only technical correctness but also cultural and social adequacy.

The work proceeded as follows :

Once the Santiago centre had prepared a specific training unit, the eight recording play back teams would take it into the field and collect the feedback by recording the discussions with the campesinos on video-tape. This feedback was sent to the Centre and there incorporated in the

initial training unit. The improved unit returned to the field, together with a new training unit for which reactions were sought. In this way, each training session included two things : an example of campesino participation and an evaluation of the results of that participation.

The Integrated Audio-visual Unit also planned to use films , film-strips, radio, publications and silkscreen posters. Based on the belief that participation of the campesinos in decision-making requires raising their communication ability, ICIRA included in its 1971-72 Communication Plan the creation of newspapers or other forms of graphic expression such as posters, leaflets, etc., to be produced within the operational areas of the Campesino Communal Councils.

This required the organization of 'journalistic workshops' in which the campesinos would be trained. The ablest of them would be trained further to become 'campesino journalists' , in charge of everything related to activation, communication and propaganda. ICIRA also planned to establish an Information Centre, as a sort of data bank or documentation centre, which would include not only technical data, but also information on rural conflicts, campesino organizations, agencies' programmes and projects, content of public media, etc. In order to organize this centre a comprehensive list of the main information sources was prepared.

As mentioned earlier, this programme was never really implemented, so it is impossible to assess how far popular participation would have proceeded. The experiment in Peru, though under quite different political and economic conditions, proposes to put into operation many of the ideas nurtured in ICIRA. It is only hoped that the traditional 'diffusionist approach' will effectively give way to the 'participatory approach' in rural development.

6. CHILE : Sentence (Sentencia)

More than 25,000 people from the poorest sectors of Santiago, Chile, have been receiving in 1976-1977 practical legal instruction three times

weekly in the form of radio dramatizations. Developed by 'la Universidad Católica de Chile' (The Catholic University of Chile). "Sentencia" features an altruistic group of lawyers who run a legal clinic in a poorer neighborhood in the city. The legal conflicts dramatized in the programme are selected on the basis of how frequently they are experienced among the urban poor. Episodes explain ways that citizens can have access to the country's judicial system and include information on the legal rights of citizens in cases such as marriage among minors without parental consent, child support, abortion, rape, traffic accidents, robbery, and clearing a criminal record.

Integral to the project are audience surveys conducted every two months by a research team. The surveys provide the necessary feedback through which programme writers are able to modify scripts and fulfill programme objectives. One audience survey, for example, revealed that the objective of presenting a realistic view of the legal system was not being met because the radio lawyers' successful defense of their poor clients raised false expectations of justice. Recently, in 1978, la Universidad Catolica began producing a one half hour television series also entitled "Sentencia". The television series uses the same themes and dramatic format as the radio programme.

There is little written information about the effectiveness of "Sentencia", beyond the fact that it has a good audience both as a radio and as a television programme. People are interested in getting legal advice, though accomplishing the long range objective of the programme, namely, effective legal assistance to the very poor, requires a much more sophisticated process.

7. COLOMBIA : Basic Adult Education - Laubach Centre (Educación Básica de Adultos, CLEBA).

The CLEBA educational objective reads as follows : "to facilitate the conditions so that the popular sector can take over its own education,

through a growing and active participation in every moment of this process ; preliminary studies, selection of objectives, selection of content, preparation of educational materials, participation in both the teaching and evaluation processes".

A paper presented by the research co-ordinator of this project at the recent CIESPAL seminar on participatory communication outlines some of the steps that have been taken to make this ideal a reality. The centre has undertaken studies in two coffee-growing departments of Colombia with a view to preparing a dictionary of semantics of the popular language of the rural people. From here, it is proposed to incorporate local people in both the design and the writing of all the educational materials. The literacy and post-literacy guidebooks have been prepared jointly by the Centre and the local people, and the basis for the post-literacy programme is a local newspaper also produced in part by the peasants. CLEBA provides the economic resources for this newspaper, and has initiated newspaper forums to help people read it. The purpose of this activity is not just to learn to read, but rather to learn to interpret the contents and compare them with the actual reality being experienced by the peasants.

No information is available on the extent of this project and no evaluation material has been published.

8. COLOMBIA : Friendship Groups (Grupos de Amistad)

A constant problem of all rural extension programmes is how to extend the reach of the agricultural technicians. In some cases they work with individual farmers, and obviously, their impact is severely limited. By and large, the technicians tend to work with the bigger farmers, who have both the resources and the education to profit by the agricultural technology proposed by the agronomist. In other cases, the agronomists and technicians work with groups of farmers, organized either by location or by cultivation. Another model is perhaps the 'Benor' approach, though

essentially this is a sophisticated model of the traditional extensionist approach to rural development.

The coffee-growers association of Colombia also operates an extension programme, but the basic working groups at the local level are 'friendship groups'. As the name implies, these are groups of farmers united by some bond of friendship, who come together to receive information, courses and experimental demonstrations of coffee-growing.

There are several advantages to the friendship groups as the basic primary working groups : the people know one another and are often members of the same family, they have long-established direct communication and feel easy in one another's company. They work together, share each other's problems and constantly discuss them. Consequently the extension worker is able to discuss and operate easily with the group, and the learning process advances rapidly. Once the friendship group is trained, the technician can leave it on its own and move on to other groups. Studies among the groups in Colombia show that there is a higher level of learning, and greater facility for attitude change leading to changes in coffee-growing methods, among the friendship groups than among ordinary groups.

9. ECUADOR : Communication Network Among Campesinos

With the support of UNESCO, and within the framework of the Andean Mission operations, Ecuador started in November 1971 an experiment in the use of mass communication as the co-ordinating factor of a regional development plan.

Objectives :

The general objective of the project was to promote a gradual increase in the participation of campesinos in the solution of problems affecting their living conditions. The specific objectives were :

1. to evaluate the real coverage of the communication channels and methods previously utilized in Ecuador by the Andean Mission's community development programmes;

2. to design systems and mechanisms aimed at increasing the flow of communication among the members of the rural communities, between these and the groups working as promoters of development, and between the first two sectors and the rest of the population;

3. to study the possibility and suitability of field development personnel using the Quechua language (instead of Spanish) and also of making all publications and visual aids bilingual (vernacular and Spanish) ;

4. to design programmes aimed at informing the non-Indian sectors of the population about the causes, origins, and characteristics of the problems affecting the campesino population of the Sierra, through utilization of various communication media, such as radio, television, press, films , etc. ;

5. to design communication systems which would efficiently channel the information originating in the campesino communities, so as to increase the chance of it reaching its destination at the top and receiving attention and response in the most direct and expedite way ;

6. to propose a system for the organization and financing of the diffusion mechanisms described above.

The aim of the project was to use horizontal communication at the grass-roots level to integrate the campesinos in a common development task, starting with their active participation in the planning of it. It was hoped that this horizontal communication system between and among

the communities would eventually break down the exclusively vertical and parallel communication between each community and the government.

Activities :

The project promoted the holding of popular assemblies in the communities, at which the idea was presented of organizing Committees for Communication, Information and Relationships. Each Committee would be composed of five members, representing respectively the politico-administrative authority, the educational system, the handicraft profession, the health sector and the predominant commercial activity of the area. Each representative was to be selected by an assembly of his constituency. The teachers, for instance, elected their spokesman, the merchants theirs, and thus the committee was considered representative of the main forces of the community.

The role of the Committee would be :

(a) to establish contact with the other committees in the region , to determine the problems affecting the local population yet needing actions of wider regional scope ;

(b) to prepare reports about key problems of the respective area in the sectors of agriculture, health, field workers' wages, roads and transportation, communication channels, and markets for products ;

(c) to serve as permanent links between the community and the Andean Mission, so as to give their support to any development action jointly decided ;

(d) to collaborate with the technicians so as to maintain the realism and adequacy of the projects and to obtain local support for their execution.

During the early part of 1972, all the 54 Parroquias (parishes) of Esmeralda Province, the site of the experiment, organized their committees

and sent in their reports. The information was organized by the Project, and its technicians prepared planning proposals which were sent back to the committees for discussion. The goal was to hold Campesino Encounters in the capital, Quito, to which the government planners would be invited, so as to generate regional plans based on the expressed and organized needs of the campesinos.

The Campesino Encounters were held between July and August of 1972. Almost 500 campesinos participated in the meetings, divided into groups by province. Each provincial group formed study commissions to examine the various subjects : health, education, handicrafts and small industries, agriculture and marketing. Each commission worked on the basis of the document prepared by the technicians. The Ministries sent their own technicians to the Encounters to work side by side with the campesinos and the project technicians.

The final goal was to hold a Campesino Congress immediately after the Encounters, in order to integrate all the conclusions in a balanced plan.

The Campesino Congress was held from 6 to 9 August 1972. During the four days, one representative from each committee, elected by the campesinos at the previous meeting, together with the technicians, examined the problems, determined priorities and formulated recommendations. A General Planning Commission emerged from the Congress which would function as a permanent link between the Andean Mission , the Project and the parish committees.

Shortly after the Congress, the Government requested UNESCO to recall the foreign expert directing the Project. Thus, after one year of operation, the experiment ended.

10. ECUADOR : Non-Formal Education Experiment

The project grew out of chance contacts in 1970 between several

members of the Center for International Education at the University of Massachusetts (U.S.A.) and a group of Ecuadoreans and Americans in the USAID mission in Quito. Informal discussions revealed that both groups were dissatisfied with the focus on the formal educational system as the major vehicle for human development. After a survey of non-formal educational efforts in the country and much discussion with private and government people concerned in Ecuador, a contract was signed with the University of Massachusetts to begin experimenting with non-formal education approaches in specific localities of rural Ecuador. The contract lasted from 1972 till 1975.

Objectives :

The general objective was to use education as a tool for social rather than personal or economic development. The project involved experimentation in the use of non-formal education tools, methodologies and delivery systems.

The specific objectives were :

1. to explore mechanisms to extend educational opportunity to those at present outside the formal educational system ;

2. to create materials and processes which would operationalize some emerging tenets of non-formal education ;

3. to experiment with delivery systems that would reach remote campesino communities in rural Ecuador ;

4. to provide learning materials for rural communities with the purpose of inculcating literacy, numeracy and communication skills ;

5. to explore the formation of a complementary national network of learning facilities and the training of educational workers in rural Ecuador ;

6. to conceptualize and consolidate the activities of the project in a

documented form that would enable interested institutions to learn from its activities and experiences.

The project's central purpose was to demonstrate that education, re-defined in terms of relevant educational content and participatory educational processes, could release the creative energies already existing in Ecuador's rural communities. The focus was critical understanding rather than information transfer ; expression rather than reception ; community action rather than increased purchasing power. The ultimate goal was to increase the rural community's capacity to understand and communicate its interest, to increase its potential for continuously re-recreating itself and the world around it.

Activities :

During the three years of the project (with outside funding) three types of educational gaming materials were developed and tested : fluency (literacy and numeracy), simulation and expressive techniques. The project experimented with the Facilitator Model in the Sierra and Coastal regions of Ecuador- community leaders trained to use non-formal educational tools and methodologies to increase campesinos' literacy skills and their participation in community functions and decision-making. It experimented with radio educational programmes, the photo-novel and the educational use of puppets and theatre as viable non-formal educational materials on a broad scale, and worked closely with several Ecuadorian institutions and community groups. In addition, the project worked closely with the Ministry of Education in the training of primary, secondary and adult education teachers in the use of non-formal tools, methodologies and expressive techniques.

The first staff activities, which continued throughout the life of the project, were designed to bring about, constantly, ways to be "authentic", ways to be "oneself", ways to achieve self-analysis, self-criticism, and self-liberation. The staff believed fundamentally "that

an education programme based on the liberation of the individual has to look for his/her participation in his/her own education . For these reasons, an internal process of "self-awareness" was initiated among the staff. A process of self-reflexion that could question even their own mental categories was inculcated in all the staff. Once the staff was highly motivated they would help the "Ecuadorian peasants liberate themselves from their state of subjective beings and grow in the self-esteem they needed to help them become instruments of their own social change".

The central human element in the experience was the "facilitator" : a person who was an integral member of a community participating in the experiment, and who would serve as an element of synthesis, of co-ordination of stimuli, and of depth, in accordance with the real needs of the community. The first "facilitators" were selected by the project staff, but later the community also participated in their selection. They were then given some elementary training through exercises in group dynamics and games ; "the confidence and mutual respect on an individual basis, the spirit of solidarity at the group level, analytical knowledge of the social forces that affect rural life and the practice of critical skills related to group reflexion and conscious awareness". The training of the "facilitator" included an introduction to some of the educational materials of the programme, how to work in groups and how to deal with authority. This training generally lasted two weeks and the facilitator then returned to his community to search for solutions to its problems together with members of his community.

Some initial success with the "facilitators" has been reported but when the Ministry of Education, in an effort to find employment for some ten thousand unemployed teachers, decided to use them as "facilitators", the project returned to the old experience of sending outsiders into communities without any commitment to the local people

or to the horizontal communication structures that had been developed. Moreover, the campesino was no longer considered capable of being a "facilitator" even in his own community, and this caused a deterioration in self-esteem due to the feeling of being rejected, as well as loss of the salary he received for his employment in the project.

Project media included games and simulations, sociodrama, puppets, a photo-novel, and radio. Games were selected for their attractiveness, low cost, ready playability, and relevance to local conditions. They included derivations of a game similar to "monopoly" for consciousness-raising, letter dice to teach spelling, bingo for literacy and numeracy, math, soccer game boards, arithmetic roulette, card games for multiplication, and adaptations of indigenous games.

In one area, cassette tape recorders were used to record programmes which were produced in rural communities and broadcast by a small regional radio station. Community sociodramas, advice, songs, and religious readings as well as comments on lessons were broadcast as part of the established radio education programme.

Project developers felt they had found a number of useful methods and some exciting support materials. Games were judged to work in strikingly different settings and to help focus the content of the community-based learning on real-world, open-ended problems. Simulations also allowed participants to try out new and unfamiliar actions without risk and to discuss local conflicts without directly confronting individuals. This gave the players new insight into their roles in the community. Evaluation of the cassette-recorder component showed an increase in the farmers' awareness of community development problems and confidence in their own ability to effect change.

The project more or less concluded when the Agency for International Development (AID) completed its contract with the University of Massachussets in 1975, and the Ministry of Education decided that a new

method of approach was needed for non-formal education : "nuclearization". The University of Massachussetts team wrote in its final report :
"In retrospect it is apparent to the Project Staff that we have unconsciously promoted our values, imposed our educational "innovations" and exploited communities in the interests of our scientific evaluation, while consciously seeking to avoid imposition and exploitation. These results are no less deplorable because they were unconscious. They are tolerable only if they help us and others to see and resolve the contradictions inherent in such programmes as ours. We have lived with these contradictions for four years, contradictions between our philosophical context and our practical working environment, between our self-image and the image of our funding source, between our rhetoric and our behaviour. We have had to be many things to many people in order to survive, and at times, even we were unable to separate the reality from the projected image".

11. ECUADOR : Community Radio, Radio Tabacundo

Radio Tabacundo is a community radio service based on access and participation of the local population. The cassette project (already referred to in the non-formal education experience previously reported) was launched by the school radio service, headed by a priest, with the support of the University of Massachusetts. The school owns a transmitter which covers the little town of Tabacundo and its surroundings. The community radio service tries to give the local population the opportunity of recording audio materials of its own choice for a weekly programme called 'mensaje Campesino' (The Peasants' message), which is produced by the peasants for the peasants. The programme is conceived as a dialogue within the community and it seeks to establish horizontal communication lines between the villages.

At the beginning of the project, thirty-eight tape cassette recorders were distributed to the 'auxiliaries", the school radio volunteer agents, who received a short training course in their operation. The

auxiliaries were given complete freedom to record whatever they wished, in close collaboration with the local population;

The first programmes were essentially recordings of local Indian music, but the range of topics broadened soon after, when programmes began to deal with local problems, including co-operative meetings, and interviews with the authorities in charge of local development programmes. In addition, popular plays were recorded and sketches written specifically for the programme.

These simple initiatives have encouraged the communities to increase exchanges among groups and strengthen the solidarity of local communities. Twenty villages have formed local associations since the beginning of the programme 'The Peasants' Message'.

Radio Tabacundo is a further example of imaginative use of cassettes ; in our second study we will review at least ten similar projects throughout Latin America.

12. ECUADOR : National Programme for Child Care and Family Health : Programme in Social Communication and Education.

This programme is being developed jointly by the Ecuadorian Ministry of Health and international health agencies. It began in 1976 and at present operates in several rural communities of Ecuador.

Objectives :

The general objective is to develop an information and education system that will foster the interest of the local communities in the National Programme of Child Care and Family Health, and consequently, in an increased demand for health services.

The Specific Objectives are :

1. to improve the quality of health care through a more efficient delivery system and a more effective service from the programme personnel ;
2. to increase demand for health services through identification of these services with the felt needs of the community ;
3. to obtain the participation of local community groups in both programming and execution of the plan, basically through support to local initiatives ;
4. to integrate and co-ordinate the programme with other development programmes, as well as with the different levels of health services (central, provincial and local).

Activities :

Two communities were selected for a preliminary study of needs in health care, one coastal community and one in the Highlands. A five-day field study collected information on various topics related to health care and development. Areas such as the following were investigated : operation of local health services, existence of local community groups, existence of other agencies or groups working in development projects, etc.

Once the preliminary data had been collected and organized, a three-day workshop was held in the communities where the study was undertaken and the preliminary results were presented to a select group of local leaders, health officials, and personnel from other agencies. The results of the investigation were reviewed and specific problem areas were studied. Through this effort at local participation it is hoped to awaken local interest and promote initiatives in local self-management. The health Ministry personnel have a first-hand opportunity to hear from

the local people about their needs and where there are possibilities for mutual co-operation.

Once the workshop was completed a third stage of the programme was put into action ; it related to the initiatives that could be taken at local level. These include such things as family vegetable gardens, local voluntary assistance in the building of the health clinic, etc. The use of communication media plays an important role at the execution stage because it is necessary constantly to motivate people. A 16 m. film has been prepared and some radio programmes have been transmitted. The local co-operative movement has been mobilized so as to help purchase the equipment necessary for the local clinic to operate.

The experience to date has produced some positive results. The workshop has been productive in getting people together and getting the representatives of the different development agencies to initiate some form of local co-operative, but, in general, the administrative and bureaucratic problems have hindered the development of both participatory programme action and co-ordination of necessary health and other services in the rural areas of Ecuador.

13. HONDURAS : Rural Communication in the Service of Development

This project was approved by the General Conference of UNESCO at its session in Nairobi in 1976, and Honduras was later selected as the country that would undertake the experiment. The Ministry for Culture and Tourism is the government agency responsible for its implementation. Two departments (states) have been selected, Ocotepeque and the Valle del Aguán, and the project got under way in May 1978.

Objectives :

1. to promote horizontal communication among rural people so as to facilitate the economic, social and cultural

integration of the rural population ;

2. to create the dynamics of an adequate vertical communication channel, so as to facilitate dialogue between the peasants and the institutions that are involved in development projects.

In order to achieve these objectives a strategy has been adopted that facilitates the self-expression of the rural people, and in this way makes possible their participation, starting from their own reality. This strategy is a gradual one and thus allows for the training of the rural people and a progressive learning process of the technology of communication.

Methodology :

The project methodology rests on two basic supports :

1. activities directed at the training of the rural people in all forms of communication, through rudimentary and traditional communication media ;
2. specific training for specific media, and for the present, the media selected are press and radio.

Traditional Media :

In order to motivate the people to participate right from the start, it was necessary to start with a medium that would be relatively easy and workable at a local level. A decision was made to use wooden mimeograph. This simple tool can be made by any peasant and the learning process is relatively easy. Part of the materials needed for its construction were given by the project, while the other part was provided by the local people.

Almost immediately local publications began to appear in the area and these were used as an information medium for the development of the project. Meanwhile an investigation was under way trying to detect the different forms of popular media existing in these areas of Honduras. The first of these media was popular theatre, then popular song and design, media that in one way or another exist in the rural areas in the local folklore. Puppet theatre was also introduced. The use of these folk

media has a double function in the rural areas : (a) as comunication media and (b) as forms of entertainment.

The next step was the organization of communication workshops. Groups of local people came together for three days and began to develop popular communication media. They learned how to make puppets, prepare a theatre presentation , etc. They began to see all the possible uses of a simple puppet. After a few hours of simple instruction, the latent creative spirit of the rural people begins to operate and the communication workshops have proved to be powerful means of inter-communication, creativity and of education. Every effort is made to re-evaluate the popular peasant culture, and its role in the rural society of today.

The project does not operate in isolation but in close co-ordination with the Honduran Government's programme of Non-Formal Education which has been in action in these areas for more than two years. In fact, the two programmes seem to be different parts of the same programme. Moreover, the non-formal education programme is also commited to local participation and initiative. The newspapers that have been created by the project are being used as part of the educational programme , and also serve as a means of horizontal communication among the villages. No effort is made to impose these programmes if, for any reason, a village does not want to participate ; the project organizers prefer to await the natural development of the village.

As well as the rural press, it is hoped to start a rural radio shortly. Once more the basic plan is the same, a radio at the service of the peasants and with a good deal of material produced locally. The communication workshops are already training the people in the use of cassette recorders, and the preparation of local material for radio transmission.

The organizers have seen to date how the creative spirit of the

local people has come alive, and how horizontal communication has united the local communities. The non-formal education programme has advanced more rapidly, thanks to the communication workshops. In simple, yet very solid ways, popular participation is increasing, and the latent creativity has come to life. The huge development problems still have to be solved, but at least the people are united in their effort to make a change.

14. MEXICO : Mexican Institute for Community Development (Instituto Méxicano para el Desarrollo de la Comunidad, IMDEC).

This voluntary non-profit making Institute was established in 1966 to promote the popular sectors of society in the Western part of Mexico. Its initial activity was directed at forming local committees, co-operatives and production centres. The basic philosophy of this organization is self-promotion leading to self-management of local projects.

In 1970, IMDEC started an intensive development effort in several marginal sub-urban Barrios of Guadalajara city. This project is known as Project Santa Cecilia.

Objectives :

The creation of an effective and systematic model of mass promotion in sub-urban, marginal communities, so as to achieve the conscious, free and responsible participation of the people themselves, starting from a consciousness of their problems, and utilizing their natural resources, and group solidarity.

IMDEC has undertaken extensive research on the needs of the families living in the marginal areas of Guadalajara city. As a consequence, other departments have been established within the Institute, including

an advisory service for home construction, a co-operative for the fabrication and sale of home-building supplies, and a Social Service unit to attend to some of the more urgent human needs of the sector.

The Institute also has an extensive education component which is incorporated into each of its promotion activities. The basic philosophy here is based on the principles of consciousness-raising, a shared experience where people try to learn from their daily reality, and the needs of their community.

In 1974, IMDEC received a grant from the Inter-American Foundation to establish a communication unit within the Institute, with the objective of supporting all its promotion activity. This unit would follow the basic philosophy of the project : namely, self-promotion of the local people.

Partly because of the extensive range of the Institute activities and partly because of the genuine commitment to self-participation, the communication unit maintains a high level of local participation in several activities. It has become the main uniting factor between a series of development projects, and a voice for both the development workers and the interests and needs of the local people. Among its main activities are the following :

1. 'El Alipuz', a local newspaper that comes out every fifteen days. Among its features is the history of a family that came from a rural aeea of Mexico (as do almost 90 % of its readers). The family's experiences are critically examined and the social, political, economic and religious structures of Mexican society as they affect the rural poor who move into the marginal sub-urban sectors of the large cities are examined.

2. Every fifteen days a popular festival is held in the centre

of the Barrio. People from the local area prepare and present songs, poetry, and discussion groups. Several hundred people often attend these festivals and they have become powerful communication media for promoting group solidarity and identification.

3. As in the case of several other development projects in Latin America today, the art of the popular theatre is coming to life once more. The popular theatre group prepares its own scripts, and then presents them to the public ; once more the idea is that of consciousness-raising and group solidarity.

4. Since most of the audience of the city's film theatres comes from the marginal sectors, the purpose of the film club is to educate the people in understanding the film language, and relating the film themes to the problems of these communities. At present the Institute is trying to obtain some film equipment so that the people themselves can produce their own films and show themselves to their own communities.

5. Slides have been produced and are used in a fashion similar to Gerace's experience in Lima. People film their own reality and then, using the photomontage technique, analyse that same reality.

The Santa Cecilia Project of the IMDEC Institute is one of the longest lasting promotion efforts in Latin America. Apart from the grant from the Inter-American Foundation most of the funding comes from local and national sources. The research undertaken by the Institute has helped develop a profile of the marginal sub-urban Mexican, and his culture and expectations as he abandons his rural home in search for a better life in the poverty of the sub-urban environment. The greatest contribution of this project has probably been its basic philosophy of self-development, and thus an appreciation of people's intrinsic value as persons and of their ability to help themselves.

15. PERU : Multi-Media Use for Popular Promotion in Sub-urban Areas

Gerace in his publication "Horizontal Communication" (1973) reports on several experiments in the use of media as an integral part of a popular promotion strategy in poor marginalized sub-urban sectors of Lima during the years 1970 to 1973. In this period several efforts were made to develop a more participatory approach to development and popular promotion. Participation was in fact a national objective, and projects such as the land reform programme and the national education law involved significant sectors of the Peruvian society in both their conceptualization and development.

Gerace, however, concentrates his attention on participatory projects that were developed at a very local level and involved relatively few people in their operation. These projects were never intended for a national audience, but rather they aimed at the motivation and consciousness-raising of residents of poor marginal districts of Lima. We will briefly describe some of these projects and examine the participatory element involved.

Slide production

In 1972, a group of residents of a sub-urban Barrio (district) of Lima decided to produce slides as a means of awakening their neighbours' interest in the problems of their community.

Objective :

Achieve a critical consciousness, a change in attitude and behaviour, through the production of slides that would reflect the daily reality of peoples' lives.

Activities :

A group of residents in the district received a short course in the use of a camera. They then proceeded to film their local reality, and once

the slides were developed, they used them as a focal point for discussions with other local residents. The slides were used to prepare discussion on themes such as : local living conditions, housing, health, sanitation, water, etc . Local working conditions, employment opportunities, transportation problems and working conditions in factories in Lima were also the subject of some slide showing.

The local people worked together in this way for nine months and held a total of fifteen working sessions. They developed a spirit of solidarity and developed community work projects such as waste collection, piped water supply, the protection of a local river, etc. They also examined their own political reality and a few residents participated in specific political projects aimed at a better standard of living for their own people. Throughout the project, participation was always high, and the slides were easily incorporated into the discussion groups.

16. PERU : Advisory Council for the Production of Educational Television

Another project reported by Gerace was an initiative by the National Institute for Educational Television (INTE) to develop a working relationship with groups of people from the marginal sectors of the city.

Objective :

Achieve relevance and actuality in the programme content of educational television. Achieve in the participants a critical understanding of the medium and the production process.

Activities :

During a period of six months some fifty residents from twenty different Barrios of Lima participated one night a week in programming and production for Peru's National Educational Television

programme. The residents met with the Ministry of Education officials and discussed the programme content and areas of interest of the urban poor. They proposed certain themes for the programme planners and later revised the programme outline, making suggestions on such aspects as language, perspective, and content. They also participated in the actual production process and both they and their children sometimes appeared as actors in some parts of the programmes.

From the start, a good working relationship was established between the Ministry of Education officials and the Barrio residents. The contribution of the Barrio people was respected and appreciated. The learning process was a fruitful one for all concerned ; the participants became aware of the mechanics of television and the production process. Their appearance in the programmes gave these programmes a different perspective when viewed by residents of other Barrios in the city. The effort was also significant at a political level, because at that moment the importance of popular participation was being stressed by the national leaders and this experience was seen as one more national effort.

17. PERU : Ideological Education

The adult literacy programme of the Ministry of Education of Peru developed a television-type device for ideological education for adult literacy teachers.

Objective :

Promote a consciousness of the role of the mass media in the social, political, economic and cultural life of the country.

Activity :

The Ministry of Education organized a seminar for the training of future adult literacy teachers and included a communication component

in the course. The people responsible for this component decided to pre-record from the air some local television advertising. The participation of the teachers consisted in analysing and evaluating these television commercials and their impact on Peruvian life in general. Through the use of the video-tape and video-cassette, it was possible to replay these commercials several times and study different aspects of their ideological content, ethical values, relation to the national production efforts, etc. The author concludes that this simple communication device had a powerful impact on the participants, and on their perception of commercial advertising in their country's television system.

Gerace also reports on other video-tape experiments. A portable video-tape machine was loaned to two residents of a Barrio in Lima, but because of some internal community conflicts the introduction of this equipment was first seen as a threat and a danger. However, after some explanation, and the fact that the equipment was in the hands of local people, the experiment was able to start. During six weeks the two Barrio residents operated the equipment in the following manner. First, they invited other Barrio people to a meeting so as to explain to them the working of the quipment and the purpose of the project. The equipment was then used to interview Barrio residents, record Barrio meetings and document some Barrio events. Immediately after each recording, it was played back to the participants, and they were able to observe their own participation, their role in the discussions, and their attitudes towards one another. The participants were able to acquire a feeling of competence in dealing with the machine . As well as observing themselves, the fact that they could hear themselves produced a strong desire to continue their discussions. The video-tape contributed to the growth of discussion and dialogue among the Barrio residents. It also contributed to a greater understanding of local community problems, as it was possible to record interviews with those responsible for providing the basic community services in the Barrio, and this also generated discussion. The equipment was used for

simple dramatizations of the conditions of the Barrio people and their constant battle against bureaucracy and indifference.

18. PERU : Centre for Popular Communication : Villa El Salvador

In the new suburb of Villa El Salvador, on the outskirts of Lima, such basic essentials as water and electricity are lacking in most households. A large influx of people from other parts of Peru settled in the district in the early part of 1970, in one of the biggest urban migrations known to South America. Isolation from the rest of Lima was accentuated by poor roads, and within the district, age groups and sexes had little communication with each other. Moreover the print and broadcast media had nothing to offer the new residents who in turn never thought of the mass media as relevant to their needs.

Objective :

The use and integration of communication into the everyday life of the Barrio people.

Activities

An Experimental Education Centre was established to promote and foster popular culture in the area. A number of teachers, working with the Centre, found that drama, discussion groups, slides and cassettes succeeded quite well in stimulating the groups concerned, but still there was no intermixing between groups.

A sharing of problems and an ability to express them to others was considered the crucial generative process, for which a new method was evolved in an organization called the Centre for Popular Communication. As the name implies, the emphasis is on inter-personal communication, but workshops are organized in audiovisual media, drama, publications, posters, comic strips , cinema and song. Each workshop meets twice a week, discusses the community's problems and selects one of them

for explanation, using the medium under study. Each Wednesday, the whole Centre meets in an assembly. Each week a different workshop runs the assembly and takes the whole membership through practical exercises in their particular skill. Sometimes, when a particularly serious problem arises, all the workshops deal with the same subject and collectively prepare a concerted multi-media attack on popularizing aspects of the problem.

Great importance is attached to diffusion of the results of these workshops, and a constant effort is made to organize meetings with new groups in the district and outside. At the time of the state of emergency when informal popular meetings were banned, the Centre was one of the few places where people could meet legally and it played an important role.

The Centre has received equipment from UNESCO, and has gradually established a reputation and prestige both among the local people and with the authorities. It has a deep commitment to the promotion of popular culture as opposed to mass culture. It has promoted the creation of popular organizations in order to help solve some of the critical problems that affect the community. It has supported and encouraged such popular manifestations as theatre, song, and folklore. Thanks to massive literacy training, the walls and sidewalks are used for written messages, and the Centre produces a newsletter in a style of language that can be read by the Barrio people.

According to Azcueta (1978), popular culture and popular mass communication are vital factors in the creation of a new society, a society that will give voice and power to the voiceless and the powerless in today's society.

19. PERU : Photomontage to Promote Learning and Participation

The Popular Education Group (Grupo de Educación Popular) had worked with Paulo Freire's method of consciousness-raising literacy in Peru

and had built up a good collection of audio-visual material codifying the life, problems and aspiration of the people. When a request came from the Electoral Council for the Group to present a unit on 'Educación y Liberación' (Education and Liberation), for the 120 delegates of the newly formed 'Comites Vecinales' (neighbourhood committees), the first thought was to apply the consciousness-raising literacy methods to the new situation.

However, they soon began to ask themselves what were the real needs and how could they best be met through a process of consciousness-raising ? Hitherto, the process had been linked mainly to literacy using the Freire psycho-social method. How could the approach be deeper and extend beyond the limitations of a well-tried technique ?

Together with the delegates from the neighbourhood committees, the Popular Education Group devised a method that was both a consequence and a criticism of the classical method of 'generative words'. They attempted to adapt the methods of reaching the total communication universe of the participants in their Barrio (sub-urban), encompassing dimensions of social and political relationships in a manner that was coherent with the basic assumptions of the process of consciousness-raising. The result was photomontage.

As a technique, photomontage aims at helping participants, grouped around some common interest, to portray their own reality in order to form a background for reflexion. The material includes every available medium of audio and visual representation of the living and working environment of the group, highlighting the social contradictions. This would include : photo slides, sketched slides, film strips, posters, photographs, banners, words and phrases printed on slides or placards, slogans, printed texts, tape-recorded segments of speeches, discussions, commentaries, folk or popular songs.

Part of the material is collected earlier by the educator and is used as a starter or reinforcer ; the remainder is produced by the group and co-ordinator following the observations of the participants as the sessions advance. The subjects of the audio-visual materials focus on evidence of deficiencies in sanitation, employment, housing, nutrition, transport, labour, as well as some aspects of the city or nation associated with these conditions, such as government buildings, factories, farms.

Once the material is available, it is codified. It is an audio-visual codification of the social, economic, political and cultural reality of the Barrios, from national as well as local perspectives. These codifications are not just to be seen or heard and then discussed, but are to be created by the participants in a group. The content of the reflexion is never fixed or permanent ; it is constantly being restructured to extend the insights of the participants. The group not only discusses what is perceived, but corrects distortions among the factors and events. Nothing is presented as an affirmation ; it is questioned, challenged, and probed for deeper meaning and then to suggest imaginative solutions.

Despite certain discrepancies between the Popular Education Group and the Neighbourhood Committees, the Group saw the opportunity to make the activity a truly educational experiment and a friendly relationship between the educators and the leaders of the Electoral Council facilitated the procedure. The Popular Education Group drew on a wealth of knowledge and codified material based on experiences of consciousness-raising literacy, self-conducted census, and direct involvement with the people of the Barrios, to set up conditions for a dynamic and practical dialogue, using the impetus of the neighbourhood committees.

The Committees were open and receptive to the educators once the experiments got under way and mutual trust was strengthened by it. The neighbourhood groups sought evidence of commitment from the co-ordinators of the photomontage and raised questions that obliged the Education Group to search for information. The educational experiment could not be separated from the political and organizational event of the renewal of the neighbourhood committees. Photomontage proved to be an efficient and rapid way of stimulating critical reflexion on the broad socio-political reality and tying in the conclusions with the proposed functions of the neighbourhood committees.

How did the people of the Barrios react to the photomontage ? The Popular Education Group registered a succession of reactions that were common to most groups. On seeing their own world in the photo or sketched slides, the initial response was surprise and pleasure at recognizing their own environment. This was followed immediately by shame, disdain for their deprived conditions, fear of seeing themselves alone, oppressed and small, without any sense of class identity. To cope with this depressive helplessness, the next reaction was to make fun of and laugh at their world. This was followed by a short explosive, but uncritical, outburst. Gradually, feelings were attuned to a dialogue about the codification presented.

During the next phase of the response, the participants began to describe what they saw, becoming more positive as they recognized the richness of each one's experience in life. But description alone was not analysis. Critical awareness only unfolded gradually through questioning and motivating reflexion, using the various media of the photomontage. As their world came into sharper focus, the participants' own experiences were codified for discussion, which stimulated a natural progression in the critical analysis of their reality. For each concrete problem posed in the photomontage and lived collectively by the people, the group tried to find solutions through objective discussions of the message and of the possible role of the neighbourhood committees.

20. PERU : Audio-visual Communication in Campesino Training

The Government of Peru initiated an extensive Agrarian Reform Programme in 1969, whereby the old 'Hacienda', or farm, was not divided into small plots and given to the workers, but was

transferred to them as a co-operative venture, the workers becoming the co-operative owners of the farm. A national Centre for Research and Training was established to aid this programme, and an audio-visual unit was created as an integral part of the process. Both the Food and Agricultural Organization (FAO) and the United Nations Development Programme (UNDP) cooperated in setting up this centre.

Objective :

Training of campesinos in the use of audio-visual equipment as a means of improving their farming operations and their general living conditions.

Activities :

An audio-visual centre was established as a training unit, and the communication medium at present being used is television. Programmes are prepared as support units for the land reform project and some of the co-operative members are trained in the use of the television equipment. The production unit conducts preliminary studies before it produces a programme, and for the most part, this unit controls the overall production process. Final productions are presented to the campesino groups in their villages (there is no public television broadcasting as such). The equipment can be used for the immediate recording of the campesinos' feedback, but as yet this process has not started ; the television productions are being prepared in Spanish and in Indian dialects, as the greater part of the rural Peruvian population does not speak Spanish.

According to Calvelo (1978), regional audio-visual production centres are being established in order to satisfy the cultural and productive requirements of a country as vast and as varied as Peru. Moreover, the campesinos who have been trained in the audio-visual production centre are gradually taking over responsibility for programming, production, and evaluation of courses.

The overall level of popular participation in this audio-visual training process is not clearly evident as yet, partly because it is a programme that has been operating for just over two years and is scheduled to continue for another three years before the complete unit, together with the financial responsibility, will be placed in the hands of the national authorities.

21. PERU : Special Integrated Project for Rural Education (Proyecto Especial Integrado sobre la Funcion de la Educacion en el Desarrollo Rural, PEIFEDER)

In 1969-70 UNESCO decided to undertake an experimental interdisciplinary project in rural development in Latin America, and an agreement was signed between UNESCO and the Ministry of Education of Peru early in 1970.

Originally the project was confined to the two provinces of Canas and Canchis, in the Department of Cuzco ; project headquarters were established in Sicuani, within the project area. These two provinces have a combined population of about 100,000, 75 % of whom live in rural areas. The average family income is about $100 a year. Most of the people speak Quichua. Communication and transport are difficult.

Objectives :

The main objectives were :

(a) to improve the existing educational system and services ;

(b) to promote the active participation of the local population in economic, social, and cultural development.

Activities :

The project was to include four areas of action : basic education for children ; fundamental education for adults ; mass communication (addressed to adults and youth) ; and diagnostic survey and sociological research. Thus the project was to be an exercise in well-planned, well co-ordinated and controlled educational activities in a rural setting. These were to be systematically evaluated to determine their pedagogical value and their contribution to the regional development programme. As far as mass communication was concerned, the project was to concentrate on informing the population about, and awakening interest in, economic and social change.

PEIFEDER experienced many difficulties in its three-year existence. The area selected for operation was a very needy and extremely poor sector of the country, but it was also somewhat low in the national priority. The human, social and economic conditions of the population living in the project area were so difficult that the role of any form of education, unless supported by effective structural reform, would be severely limited.

Other difficulties also hindered the growth of the project : communication equipment necessary for local production never became operative. Difficulties were experienced in co-ordinating with local authorities and with other agences working in the same area. Finally, the political reality of Peru during the project's existence also affected its development. The project headquarters were moved.

22. URUGUAY : Cassette Forum

A considerable body of literature exists about rural radio-forums from Canada, India, and other countries. A significant advance was achieved in this type of communication strategy with the introduction

of the audio cassette. Its flexibility, relatively low cost, easy transportation, give it many unique advantages for use in a dynamic communication strategy for development. Colle (1976) prepared a preliminary inventory of projects that are effectively using the audio cassette as part of a development communication strategy. Among the often cited advantages of the audio-cassette are the following :

(a) oral presentation ;
(b) flexibility in the length of content;
(c) flexibility in where and when the listening can take place ;
(d) providing listeners with a chance to control the listening circumstances ;
(e) relative ease of localizing to fit local culture ;
(f) simplicity of operation ;
(g) physical characteristics such as portability and durability ;
(h) relative low cost.

Throughout Latin America, dozens of development projects are at present using audio cassettes as part of their communication strategy. In the case of Radio Tabacundo, already reported here, local peasants prepare messages, commentaries, music, etc., in audio cassette for broadcast on the radio. In the Basic Village Education (BVE) project in Guatemala , one side of the audio cassette contains the weekly farm forum, while the other side contains specially prepared material for the monitor. The key points of the programme are outlined, and suggestions are provided for introducing the session and leading the post-programme discussion. Another experiment within the BVE project was the use of specially produced, special interest cassettes by volunteer village-level workers. The cassette and play unit were left at one household each Monday and during the week circulated from house to house in the village. It was thus possible for individual families to hear the cassette and to invite their neighbours and friends. As had been proven elsewhere, the local people were

extremely careful with the equipment and parts were rarely lost or damaged.

However, all these experiences are still somewhat directed from above, and there is little possibility of using the cassette for feedback purposes. Using Jouet's terminology, the audio-cassette facilitates some level of choice, but does not necessarily facilitate effective feedback. The purpose of the cassette forum in Uruguay was precisely to find out how to obtain feedback from the target audience, and also to establish a permanent dialogue between senders and receivers. In fact all are senders and all are receivers, everybody can both send and receive messages.

The experiment was preceded by a preliminary study of farmers who were members of some thirty different local co-operative societies, all affiliated to a Central Co-operative Society (Cooperativa Agraria Ltda., de Sociedades de Fomento Rural, CALFORU). The purpose of the study was to obtain a general perspective of social and economic conditions, motivations, interests, values, etc., of the intended audience for the cassette forum. Once the study was completed, an effort was made to select a group of local co-operative units that were reasonably homogeneous (similar cultivations, land size, etc.). Twelve groups were eventually selected for the experiment, and these began to receive a cassette once every fifteen days from CALFORU. Each local group was committed to holding regular meetings every fifteen days to listen to the cassette. Each group selected one of its members who, on a voluntary basis, directed the forum meetings and led the discussion.

The group listened to the cassette, which was recorded only on one side, and then began a discussion on the contents. Once they had arrived at some conclusions, doubts, or questions, they proceeded to record their messages on the other side of the cassette. Any member of the group could not only record a reply to the material

proposed in the forum, but also suggest themes for future forums, ask any questions of the officers of the central co-operative unit, discuss difficulties in regard to deliveries of seeds, fertilizers, etc... Every effort was made to maintain spontaneity and freedom of expression.

Immediately on receipt of the returned cassettes at the central co-operative office, a team of central officers proceeded to evaluate and analyse the replies received from the 12 centres. From these replies a section was prepared in the following cassette simply by transferring to the new cassette the items selected from the previous one. No effort was made to change the actual content, and it was reproduced exactly as it came from the farmers. A second section in each new cassette was devoted to 'open discussion'. This included a report on the items suggested by each individual group, questions, complaints, etc. Whenever specific questions were asked, the officers at the central office prepared an appropriate reply and this was included. A third and final section in each new cassette was the theme for the new forum. This could be either a continuation of the previous theme, a theme suggested by one of the local groups, or a theme suggested by the central office.

Mario Kaplun, who was the director of the special cassette forum experiment, reports (1978) that there was an evident increase in the level of participation by the different members of each local group during the experiment, though the level of participation was always higher while the cassette player was turned off. Kaplun also reports that while at the beginning most of the local co-operative groups directed their replies and questions to the central office, as the experiment advanced, they began to speak more and more to one another, to express agreement, to ask questions or to express their disagreement. Thus the cassette became more and more an inter-group

communication medium, and this process considerably helped the growth of inter-group identity and solidarity. One local group in fact produced a cassette expressly for the other groups.. The cassette forum helped each group to express its opinion, hear its own voice, opinion, suggestion, etc., and hear the replies from fellow co-operative members. For the central office, the experiment provided a unique opportunity for almost immediate consulting, almost as if it were a weekly assembly of all the co-operative members.

The effectiveness of such an experiment depends partly on the willingness of the central officers to respond quickly and effectively to requests from the local co-operative units. During this experiment, the expected reply did not always come, promises made were not fulfilled, and the danger of raising expectations and consequently frustrations was always present. Another limit stems from the local groups themselves, as not all were capable of self-expression or of generating their own messages. Their requests refer almost always to immediate needs, and underlying their expression is the recognition that the process of consciousness-raising and self-expression is a long and difficult one , especially among those who have been denied their right to speak for a very long time. Obviously, technical means such as cassettes are a help in changing this situation; they are, however, a necessary but not a sufficient condition.

23. LATIN AMERICA : Radio Service for Latin America (Servicio Radiofónico para América Latina, SERPAL)

We conclude this review of participatory projects with a brief reference to two that are not confined to any one country, but operate in most of the countries of the continent. The first of these projects is SERPAL, whose headquarters are in the Federal Republic of

Germany. The basic idea of SERPAL is rather simple : to make available to interested groups in Latin America material that can be used for either radio transmission or local discussion groups. This material tries to deal with some of the more general problems evident throughout the continent. Its presentation always has an educational objective : to help people reflect on their own reality and then do something about it.

Perhaps the bast known of the SERPAL series is Jury 13 (Jurado 13) which was conceived by Mario Kaplun after completing an extensive research project in several Latin American countries. This research project included bibliographic as well as field research and resulted in the design and writing of Jury 13.

Jury 13 consists of a series of 20 themes, subdivided into 60 programmes, each lasting 25 minutes. Each theme is presented and a jury is formed to decide who is right and for whom will justice decide. But in each case the jury ends without a final decision. Jury number 13 is the audience listening to the programmes, and it is precisely from this moment that group listening can be so fruitful, as the whole series demands an active involvement from the public.

This series has been used extensively by Radio stations throughout the continent, but probably its most productive use has been at the local level, in co-operative groups, development groups, study circles, disco-forums, etc. SERPAL has a representative in each country who is authorized to distribute the records or to produce and distribute them in cassette form. At least in two countries, Venezuela and Colombia, the effectiveness of these programmes has been evaluated, and the general opinion is that they facilitate dialogue and motivate people to a greater awareness of their own problems and a need to do something about them.

In addition to the records, SERPAL produces a booklet explaining the content of each programme, and suggesting some questions for the discussion group. In view of the vast differences that separate Latin Americans, in culture and in the many development problems that exist, the popular acceptance of this series is remarkable and it has certainly proved its participatory component.

24. LATIN AMERICA : Radio-Schools
(Escuelas Radiofónicas en América Latina)

Popular Cultural Action (Acción Cultural Popular ; ACPO) was the first of the radio-schools established in Latin America. It is a private, autonomous, non-profit making Catholic-inspired organization which started in Colombia in 1947. Today, more than thirty years later, there are some 35 radio-schools operating in seventeen different Latin American countries.

ACPO is committed to 'integral development', which is understood as an effort to attain material goals of comfort and well-being on the basis of the development of man himself as a person capable of acting and progressing in all spheres of life. Consequently, the paramount, general, and long-term goal of the institution is to help develop "... a new type of Latin American man, capable of making rational decisions based on Christian ideology, of contributing to the establishment of a different social order founded on the idea of human dignity".

Many, but not all, the radio-schools follow the basic philosophy expressed above, and there is a complete difference, for instance, between the philosophy of ACPO in Colombia, and that of MEB of Brazil. The approach is no longer one of 'fundamental integral education" but 'education for liberation'. Another important difference lies in

perceiving mass and inter-personal communication as a supplementary accelerator and not as an autonomous generator of development.

Between these two models lie most of the other radio-schools of Latin America. Almost half of them are no longer even involved in adult literacy, but have moved on to what is generally called popular promotion, with the radio acting as only a support instrument for the local organization. Some radio-schools have engaged in the mobilization of the rural people ; the radio has thus become a support instrument for social change. Others have avoided this approach completely, and if any of the radio schoolpeople do get involved they must work for change outside the radio-school structure.

By and large, most of the schools have adopted Paulo Freire's basic ideology of consciousness-raising. The problem has been how to operationalize this stragegy. The failure of the traditional approach to literacy and the institutional weakness of many of the radio-school institutions have left them to play an insignificant role in social change. In a recent research project in Bolivia, Tirado (1978) reports that there is a vast difference between the ideological postulates of the radio schools and their operation in practice. Most radio-schools also stress local participation, but again, how is this achieved in practice ? Studies conducted in Honduras,Ecuador, and Bolivia do not even make reference to local participation as one of the goals of the radio-schools.

In a forthcoming study of the radio-schools at the continental level, financed by the International Development Research Center, participation plays a significant role. The Directors of these schools have insisted that the research be conducted in a participatory approach, to serve as a learning process for each school. The second most important item of research for study, as indicated by the School Directors, is an analysis of the structures that facilitate the

participation of the popular sector in the life of the schools of the local community.

This is an important advance, for the accumulated experience of the radio-school movement in Latin America is possibly unmatched by any other popular development movement. This report already contains the experience of such institutions as Radio Tabacundo, MEB, Cochabamba, etc. There are surely many others. We are aware of a co-operative venture in Guatemala (Radio Santiago), of the use of vernacular languages in most of the schools in Bolivia, Ecuador and Guatemala. Many of the schools are part of a popular promotion strategy that includes co-operatives, health, nutrition, etc. Thus, the research to be undertaken shortly should shed some light on the participatory approach existing in the radio-schools, and the use of the radio as a means of facilitating and promoting participation at the local level. Meanwhile, perhaps it is best to wait, as so far no systematic study of the radio school movement has been undertaken, and there is too much diversity among the 35 institutions throughout the continent to group them all under one single model.

D. Conclusion :

Twenty-two projects have been presented here. All of them represent a genuine effort at participatory communication at some level of their development. More than half of them no longer exist because either :

(a) they were experimental and terminated as soon as the experiment was completed, or when outside funding ended, or
(b) they were closed down by government or local officials because they were seen as a danger to social and political stability.

Still others continue, but under control, and they have lost most of their participatory ideology. Only a few projects continue to operate more or less in a normal way.

Jouet (1978) states that most participatory communication experiments remain pilot projects which are limited in time and localized in scope. They stand out as unique experiments with no real impact on the prevailing national communication system.

The high mortality rate of the projects can be related to :

1. Deficiencies in the follow-up of the experiments. The lack of financial resources and trained local people is often a drawback to the survival of the project beyond the short-term experimental phase.

2. Structural and institutional constraints preventing the rural population from implementing collective decisions for self-reliance due to the absence of basic economic and technical means for action. The initial participation may then turn into frustration and alienation as community expectations are not met.

3. Poor definition or diffuse nature of objectives which cannot fit an experimental framework but would require a long-term approach.

4. Their experimental character which prevents any real consolidation of the people's involvement. The projects come to an end before the potential of participatory communication can be realized.

This brief review of participatory projects seems to indicate that sooner or later they must face the rigidities of socio-political constraints. When this happens, some projects are terminated while others , unwillingly perhaps, become a means of mass co-optation into the prevailing model of development. The feedback process may, in fact, serve to integrate the deprived social groups into the model of development defined by the centre and to maintain the

statu quo through social consensus.

There is, however, another perspective that can be appreciated in several of these projects, they represent, in a historical perspective, one further step in the effective participation of the Latin American man. To the extent that these projects are integrated into a more wholistic approach to development, they represent a more secure long-term investment. Then the real interest lies not in the fact that at a certain moment a number of isolated participatory development projects exist, but that together they represent a movement towards greater democratization of communication systems and of political and economic systems. Thus participatory communication projects should form part of a broader strategy of development that probably should include the co-operative movement, local self-managed business, and grass-roots political consciousness-raising with long-term social and political goals. The overall strategy is probably best defined as popular education, firm in the belief that the success of a project cannot be measured in the short-term results of an experimental phase, but rather in the long-term commitment to freedom and justice that becomes a part of the commitment of all practitioners of development and social change.

IV

ANNOTATED BIBLIOGRAPHY

1. ADELMAN, Iram "Development Economics - A Reassessmen' of Goals", The American Economic Revie., Papers and Proceedings, May 1975, pp. 302-309.

2. AFONSO, Almino "Participacion de los Campesinos en la Reforma Agraria" (Peasant Participation in Agrarian Reform). Desarrollo Rural en las Américas, V. 1 (1973) : 37-51.

Participation of peasants through organized movements, such as unions or peasant organizations, is indispensable for the execution of agrarian reform and the achievement of economic and social development. This article points out the necessity for peasants to pressure those responsible for implementing agrarian reform. It argues for development of the community and cites several instances where organized peasants have risen in defense of their interests. The author describes the functions of Peasant Councils in Chile, which include transmitting peasant opinion to the government in matters relating to the agricultural sector, especially rural development, agricultural production, and agrarian reform.

3. ALBA ROBAYO, Vincente and RINCON RINCON, Hernan

"Canales de Comunicacion que usan algunos lideres rurales para obtener informacion agropecuaria" (Communication Channels that Some Rural Leaders Use To Get Agricultural Information). Revista ICA Colombia 5 (1) : 17-41, 1970.

4. ASSOCIACIÓN LATINOAMERICANA DE EDUCACIÓN RADIOFÓNICA (ALER)
(Latin American Association of Radio-Schools
A.S.E.R. Analysis of Systems of Radio Education

This is the official proposal for a research project being supported by the International Development Research Center, UNESCO, and the Secretariat for Social Communication (SEDECOS) of Chile. The project, to be directed from the ALER offices in Buenos Aires, was due to begin in January 1979. The main purpose is to examine the different systems of radio schools operating in Latin America. The Directors of these schools have requested that the researchers examine the question of participation as part of their study- participation within the schools and participation of the schools in the life of the local community.

5. ALVAREZ VASQUEZ, Edmundo and BUYSSE, Patrick. EL ÁREA DE JOCOTAN : ANÁLISIS DE SUS PROBLEMAS DE DESARROLLO, DIAGNÓSTICO DE SUS PROYECTOS DE ASISTENCIA, Y SUGERENCIAS METODOLÓGICAS (The Area of Jocotan : Analysis of its Development Problems and Assistance Projects, and Methodological Suggestions).

This study was undertaken 1974 while both authors were working with the Belgian mission in the Jocotan area of Chiquimula, Guatemala, Central America. This mission was established by Catholic priests, religious and lay people from Belgium in 1959. The mission includes spiritual attention to several parishes, a hospital, a radio dedicated to literacy training and popular promotion, etc. The authors of the study are extremely critical of the overall activity of the mission, which they regard as basically an "assistance" type of activity : they consider that over the period that the mission has operated in the

area, its effectiveness should be evident in the solution of some of the more critical problems of Jocotan. But this has not been the case, and the authors suggest that the mission authorities should undertake a re-evaluation of their work, and develop a new approach to solving some of the critical development problems that are not being attacked today.

6. ANSOKENA, Ignacio — "La Extensión rural en el Desarrollo" (Rural Extension in Development). Desarrollo Rural en las Américas (Colombia) 4 (1) : 80-96 Enero-Abril, 1972.

7. ARAUJO, José E. — "La Reforma Agraria y la Empresa Comunitaria" (Agrarian Reform and Community Enterprise). Desarrolla Rural en las Américas, II, 3 (1970) (Colombia) : 193-206.

This article examines the rural community enterprise. This form of organizacion offers efficiency in production, costs, administration, planning, and commercialization. It also facilitates integration of the peasants into comprehensive and humanitarian development programmes. The social and political advantages of such enterprises include improvements in community organization, promotion of mutual aid, and changes in the values and beliefs of the rural population. Community enterprises must have the following characteristics : (1) physical unity ; (2) associative form of production ; (3) collective decision-making ; (4) reversibility ; (5) assistance from the State, through credit and technical assistance.

8. AREVALO A., Manuel and VICTORIA LOPEZ, Freddy "Canales de comunicación que utilizan los campesinos del Proyecto de Desarrollo del Altiplano de Bogotá de Nariño". (Communication Channels Used by the Peasants in the Development Project of the Highland of Nariño).
Boletín de Investigación Instituto Colombiano Agropecuario, Programa de Comunicación de Masas, (Bogotá) No.18 1975, 53 p.

9. ARNOVE, Robert
"Educación y Participación política en áreas rurales en América Latina". (Education and Political Participation in Rural Latin America). Desarrollo Rural en las Américas (Colombia) V, 2 (1973) : 83-96.

The present system of education in Latin America cannot contribute to greater individual political participation, nor add to national capacity to overcome dependency and backwardness. Political ideology, rather than the educational system, is the main determinant of a country's political development. Only profound political changes will make it possible to create a system of education capable of achieving social justice and promoting mass participation in the benefits of modern society. Specifically, under a different setting of social conditions and with different pedagogical strategies, schools can play a dynamic role in preparing individuals to participate actively in society. Such strategies should seek to : (1) terminate the current role played by schools as custodians of the relations of domination ; (2) modify the methodologies and curricula so as to make them more adequate to meet national and regional needs (at

present elementary education is oriented towards continuing education at higher levels) ; and (3) ensure access to education for every rural child.

10. ARNOVE, Robert — "Sociological Implications of Educational Television" Journal of Communication (U.S.A.) 25 (2) : Spring 1975

11. ASSMAN, Hugo — "Evaluación de algunos estudios latinoamericanos sobre comunicación masiva, con especial referencia a los escritos de Armand Mattelart. (Evaluation of Some Latin American Studies on Mass Communication with Special Reference to the Writings of Armand Mattelart). San José, Costa Rica. 1974.

12. AZCUETA, Miguel — "Comunicación de Masas y Cultural Popular" (Mass Communication and Popular Culture). Paper presented to the First Latin American Seminar on Co-operative Communication, Garanhuns, Pernambuco, Brazil, 1978. 20 p.

The author, who is a member of the Centre for Popular Culture in Villa El Salvador, Lima, discusses some of the issues related to popular culture in Latin America. First, he discusses human communication in general, and then how man has used the communication media. The struggle in Latin America is between mass culture and popular culture and the author defines several of the characteristics of both cultures. He urges the creation of more popular culture and describes the Villa El Salvador experience as one experience of this culture in operation.

13. BARCELO, Victor M. "Cambios Requeridos para la mayor participación de grupos marginados en los beneficios del Desarrollo" (Required Changes for Greater Participation of Marginal Groups in the Benefits of Development). Desarrollo Indo-Americano, Xi, 32, (1976) : 42-50

In a world of dependency and capitalist development, national economies may grow but not develop. Thus relatively rapid economic growth in some parts of Latin America has not improved the standard of living of a large segment of the population. Consequently, it is necessary to discard economic models imported from the West, and develop new ones more relevant to Latin America. These new models must provide mechanisms to ensure wider participation in economic growth. Further, the State must adopt redistributive policies, such as providing financial institutions to serve the needs of the poor, raising the interest earned on popular savings, providing technical assistance and inputs to small farmers, instituting price controls, and so forth.

14. BARRACLOUGH, Solon "Rol de las organizaciones agrarias en programas de desarrollo rural" (The Role of Agrarian Organizations in Rural Development Programmes). Desarrollo Rural en las Américas (Colombia) 11,2,(1970) : 160-180.

The organization of peasants is necessary to change agrarian structures. Unfortunately, experience with rural co-operatives in Latin America has been generally negative. Among the most significant difficulties facing co-operatives are the following :

(1) emergence of new social strata, as some members are excluded from the benefits and decisions;

(2) the tendency of government officials to monopolize decisions, reflecting a greater concern with co-operative structure than with co-operative education ;

(3) the often high cost per family of creating and administering co-operatives ;

(4) the absence of a strong co-operative structure for commercialization and processing.

Many of these problems can be remedied through appropriate government policy. Examples of this would be policies to :

(1) include in the planning process representatives of the different components of the agricultural sector ;

(2) stimulate and strengthen peasant organizations so that they can assume many of the functions carried out by government officials ;

(3) develop strong co-operative education by providing technical and financial support necessary to build a co-operative structure for commercialization and processing ; and

(4) create a national fund or bank to serve the agricultural groups, whose development is being stimulated.

15. BARRACLOUGH, Solon "Estracegia de Desarrollo Rural y Reforma Agraria" (Rural Development Strategy and Agrarian Reform). Desarrollo Rural en las Américas, (Colombia) IV, 1 (1972) : 61-79.

To accelerate economic growth and allow effective participation of peasants, major changes must occur in land tenure and the social structure. Peasants must control the land they work, and through their co-operative and political organizations, exert power over credit and

marketing structures. Fundamental requisites for peasant participation are adequate education, training, and technical assistance. Training in farm management, accounting, and administration of co-operatives and business is especially important.

16. BARRERA DE VELAZCO, Beatriz

"Utilización de medios de comunicación en el proceso de adopción por los líderes campesinos". (Use of Communication Media in the Adoption Process by Peasant Leaders). Tesis Licenciatura. Medellín, Universidad de Antioquia, Facultad de Ciencias y Humanidades, Departamento de Ciencias de la Comunicación, 1972, 91 p.

17. BARRIERO, Julio Educación Popular y Proceso de Concientización (Popular Education and the Process of Consciousness-Raising) .Siglo XXI, Mexico, 1974

This book describes experiences in popular education carried out in several countries of Latin America, and tries to systematize these experiences and the different models that have developed from them. The greater part of the book deals with the four most relevant points of what is today called popular education. Starting from an educational praxis, it seems that this new educational principle is being fulfilled, and is the main support of a liberating process : nobody educates anybody ; no one is educated alone ; people are educated among themselves ; in interaction with the world. At the time it was shown that a real pedagogical praxis at the level of popular education will facilitate consciousness-raising among the dominated masses and this is a political action capable of producing a genuine liberation.

18. BEAULIEU, G.M. "Análisis de la participación de cuatro instituciones en un proceso de difusión". (Analysis of the Participation of Four Institutions in the Diffusion Process).

Tesis Mag. Turrialba, Instituto Interamericano de Ciencias Agrícolas, Costa Rica, 1963, 63 p.

19. BELTRAN, Luis Ramiro "Communication and Modernization : The Case of Latin America". World Conference of the Society of International Development : XV New Delhi, India, 1969, 40 p.

20. BELTRAN, Luis Ramiro "Las Políticas Nacionales de Comunicación en América Latina. (National Communication Policies in Latin America). SENDIP, Bogotá, Colombia, 1974, 37 p.

This paper was presented at a meeting of delegates to an international seminar, the first course for state communicators held in Bogotá, Colombia.

21. BELTRAN, Luis Ramiro "Rural Development and Social Communication : Relationships and Strategies" in Communication Strategies for Rural Development, Proceedings of the Cornell-CIAT 1974 International Symposium, Cornell University, Ithaca, New York, 1974.

The author discusses the two concepts, "development" and "communication" and their relationship to development in Latin America.

However, there are several kinds of development, as there are several kinds of communication, and the author proposes a specific strategy for the present reality of Latin America. At present in Latin America, there are no overall annual plans for communication in the service of rural development, and the lack of these plans causes communication strategies to support rural development actions on an insufficient, sporadic, and unbalanced basis. There are competent people in the area capable of developing appropriate communication strategies for rural development, but it is important to develop these together with the overall rural development strategy.

22. BELTRAN, Luis Ramiro "Communications Research in Latin America : The Blindfolded Enquiry". Leipzig, 1974.

This paper was presented at the International Scientific Conference on Mass Communication and Social Consciousness in a Changing World, held at Leipzig. The author makes an analysis of communication research in Latin America and finds it severely wanting in its efforts to promote genuine human development. Referring to the classical diffusion model, the author claims that it is based on an ideological framework that contradicts the reality of Latin America.

23. BELTRAN, Luis Ramiro "Alien Premises, Objects, and Methods in Latin American Communications Research" in Communication and Development Ed. Everett M. Rogers, Sage Publications, Beverly Hills,1976.

A considerable amount of communication research has been conducted in Latin America, particularly since 1960. On the basis of several critiques of this, the author analyses its basic premises, constructs, models, and methodologies in relation to communication research in the United States. The analysis points to the generally negative outcome of this influence, resulting from the uncritical transfer of United States

conceptual frameworks and methodological patterns to Latin American contexts. The author concludes by identifying some substantially new approaches to communication research being developed in Latin America itself, and suggests the possibility of building in this region a social science and a science of communication that would achieve social transformation.

24. BELTRAN, Luis Ramiro "Social Structure and Rural Communication in Latin America : The Radiophonic Schools of Colombia". in Communication for Group Transformation in Development, East West Center Communication Institute, Honolulu,1976.

This paper is an overview of rural development communication in Colombia, and concentrates on a critical analysis of ACPO (Popular Cultural Action), a Catholic-inspired organization established in 1947, which today constitutes a nation-wide system of multimedia education for rural development, and which is principally known for its "radiophonic schools". ACPO defines itself as an action programme, a development agency and a social movement. The ideology of ACPO basically

(1) puts the blame of backwardness on the individual's personality (independant from the culture imposed by society);
(2) identifies the locus of underdevelopment in the person's mind; and
(3) consequently takes the transformation of individual mentality as the point of departure for development.

Thus it emphasizes the growth of individuals and small groups and expects overall social transformation eventually to occur as a product of the long-term aggregation of individual progress.
In regard to these objectives, the author suggests that unless there is genuine structural reform in Latin America, there will be no significant change made by strategies such as that of ACPO.

25. BELTRAN, Luis Ramiro et al.

"Bibliografía sobre Investigaciones en Comunicación para el Desarrollo Rural en América Latina (Bibliography on Communication Research for Rural Development in Latin America). Centro Internacional de Investigación para el Desarrollo, Bogota, Colombia, 1976.

This bibliography lists 468 books, articles, dissertaions and other papers related to the theme of communication and rural development.

26. BENITEZ DE CASTRO, Cecilio

Política de Participación (Participation Policy). Ed. Universitaria de Buenos Aires. Buenos Aires, 1969, 175p.

27. BLAIR, Enrique

"La decisión política y la participación popular" (Political Decision and Popular Participation). Desarrollo Rural en las Américas, (Colombia) 11,3 (1971) : 29-34.

This is the inaugural address of the 6th meeting of the Directors of Agrarian Reform of the Central American States held in Panama City in 1970. The speaker discusses the rural and agrarian reform programmes implemented in Central America during the 1960s. Despite a decade of efforts to resolve the area's social, economic and political problems, its population is hungrier than ever and continues to suffer high unemployment. The speach emphasizes that reform of the agricultural structure is a prerequisite for economic growth and social progress. Democracy and social peace will only be achieved through an equitable and efficient combination of economic programmes and resources, with the participation of the majority of the population.

28. BODENSTEDT A. Andreas Ed.

Self-Help - Instrument or Objective in Rural Development. Research Center for International Agrarian Development, Federal Republic of Germany, 1976 - 120 p.

In response to a request from the Federal Republic of Germany's Ministry for Economic Co-operation, the author develops his paper as one of a series that try to meet the Ministry's request for an observation report on the efficiency of self-help organizations in regard to income distribution and employment. The first part of the paper deals with the conceptual question of what is self-help. Self-help always derives from an appraisal of a situation leading to the conclusion that it is impossible, inadvisable, or simply less advantageous, to expect a solution to a given problem "from above". Self-help organizations attempt to obtain "participation" of the population, which properly speaking is indispensable for successful development. The author concludes that if we are concerned in supporting and encouraging the mobilizing and integrating effects of self-help, then we must pay particular attention to two dimensions of effectiveness that are both practicable and of strategical importance :

(a) the instrumental capabilities of various kinds of self-help organization;and

(b) the parameters of the social system and social experiences.

29. BONANNI. Camillo "Participatory Approach in Planning Local Development Projects : Some Thoughts Based on the Experience Gained in San Miguel and Morazán, (El Salvador, Central America). UNESCO, 1974, 12 p.

The author defines participation in planning as the translation of national developmental goals into local developmental objectives with the concurrence and participation of the population and, consequently, as the process by which congruence between national planning

policy and community expectations is attempted. The author then discusses some aspects of this project in El Salvador, its operational structures, both at a local, regional and national level. Greater participation has been hindered, among other things by :

(1) lack of awareness at regional and national levels of the real expectations of the population ;

(2) lack of true participation of the population at the planning level ;

(3) lack of integrated institutional planning ;

(4) lack of feed-back, and inefficiency of the training activities.

30. BONILLA, Victor D. et al.
"Causa Popular, ciencia popular ; una metodología del conocimiento científico a traves de la acción. Bogotá, La Rosca, 1972, 78 p.(Serie : Pro ahí es la Cosa No. 2).

31. BRAUN, Juan Ricardo
"Comunicación y educación no formal en Latinoamérica : Las Escuelas radiofónicas del Ecuador y la participación campesina". (Communication and Non-formal Education in Latin America : The Radio-Schools of Ecuador and Peasant Participation). Buenos Aires, 1975.

32. BRAUN, Juan Ricardo
"La Participación campesina en programas de educación no formal - El sistema Tarci. (Participation of Farmers in Non-formal Education Programmes. The Tarci System). Revista Chasqui. No. 14, CIESPAL, Quito, 1976.

33. BRAUN, Juan Ricardo
"La Participacion campesina en programas de educacion no formal - El sistema Tarci. (Participation of Farmers in Non-formal Education Programmes. The Tarci System). Revista Chasqui. No. 14, CIESPAL, Quito, 1976.

34. CARDOSO, Fernando "Dependency and Development in Latin America" New Left Review, 74, (1972) pp.193-226.

35. CASTIBLANCO C. Luis A. "Estudio de la Participación de los usuarios de las agencias de desarrollo rural de Mariquita y Mata-aima en la programación de base", (Study of User Participation of the Development Agencies in Mariquita and Mata-aima in Local Programming). Colombia, ICA, 1975, 61 p.

36. CASTRO, Leandro "Las cooperativas del campo y el mercadeo de los productos agrarios" (Rural Co-operatives and Marketing of Agricultural Products). Revista de Estudios Agro-Sociales, XII, 44 (1963) : 99 - 118.

Agricultural co-operatives are the most viable way for small-scale farmers to defend themselves against powerful non-agrarian organizations and enterprises. After studying the various activities undertaken by agrarian co-operatives in Spain, the author examines the conditions for successfully beginning a co-operative. In his view, these are :

(1) increasing the earnings members receive from the scale of their products ;
(2) reducing the price or increasing the quality of products bought by members ;
(3) offering new and better services; and
(4) giving more equitable treatment to members.

37. CENTRO DE COMUNICACIÓN SOCIAL "JESUS MARIA PELLIN". "Comunicación y Marginalidad (Communication and Marginality"). No. 12 of Revista Comunicacion, Caracas, 1977.

This issue of the journal is dedicated to a study of marginality and communication. The authors suggest that the vast majority of the popular masses live in a state of non-communication in their relationship with the mass media. They then proceed to examine some initiatives in popular communication in one sub-marginal sector of Caracas .. A local group has started a local newspaper with the expressed purpose of serving the needs of this sector of the city. A brief analysis of this newspaper is made, and the authors find that it is responding to the expectations of the public from this marginal area.

38. CENTRO DE ESTUDIOS EDUCATIVOS " Evaluación de los Efectos del uso de medios de comunicación masiva en la promoción suburbana : El caso de IMDEC - Santa Cecilia (Evaluation of the Effects of the Use of Communication Mass Media in Sub-urban Promotion - The Case of IMDEC - Santa Cecilia).
Centro de Estudios Educativos, México 1976, 175 p.

In a marginal sub-urban area of Guadalajara city, IMDEC (Mexican Institute for Community Development), a private non-profit making agency has been working for several years in community development. Its main activities have been co-operatives and education. In 1974, the Inter-american Foundation gave this institution a grant to enable it to establish a communication laboratory to aid the development efforts. This centre was established and its activities over a period of two years included : popular theatre, popular festivals, song, film forum, slides etc. The Inter-american Foundation requested an evaluation which was undertaken by the Mexican Centre for Educational Studies in 1976. The first problem that the researchers had to face was a lack of specific objectives

for the different promotion strategies being carried out in the area. The promotion activities mentioned above are reaching a relatively small number of people in the area (the same people are often in different groups), and as the number of promoters is relatively reduced, the evaluators suggest more extensive use of the media. The popular festival has been one of the more successful ventures, but in a Barrio as populous as Santa Cecilia, relatively few people attend. The evaluator's main concern is with the origin of the people who live in the Barrio. Although they originally came from rural Mexico, they now consider themselves as urban Mexicans, and thus the constant effort by the project promoters to re-evaluate the people's past seems to be misdirected. It is not that the people reject their past, but they want to live their present.

39. CENTER FOR INTERNATIONAL EDUCATION "An Approach to Non-Formal Education", University of Massachusetts, 1975, 224 p.

This is an overall report on the non-formal education project undertaken by the School of Education of the University of Massachusetts, in Ecuador during the years 1971-74. The report discusses the main features of this project : the "facilitator" model, the goal of critical consciousness, the many educational games that were developed, the use of the photonovela and radio, and the final difficulties at an institutional level that partly contributed to the termination of the project.

40. CENTRO INTERNATIONAL DE MEJORAMIENTO DE MAÍZ Y TRIGO "The Puebla Project" : Seven Years of Experience, 1967-73. El Batán, México 1974, 120 p.

The Puebla Project was for several years one of the most discussed and examined projects of rural development in all Latin

America. During these years the project was administered by the International Maize and Wheat Improvement Centre (CIMMYT). This report discusses the philosophy, objectives, organization, operation and accomplishment of the project. The initial focus of an increased maize production has widened, to encompass the broader development objectives of increased net income, greater employment opportunities, and improved general welfare of rural families.

41. CHAIN, Beverly J. "An Analytical Description of Three Adult Literacy Programs in Bolivia, Honduras and Guatemala". Unpublished Ph.D. dissertation, Columbia University, U.S.A. 1974, 330 p.

The author undertook a study of three literacy methods in three different Latin American countries. The methods were :

(a) government methods ;
(b) the Alfalit method; and
(c) the psychosocial method

The three selected countries were : Honduras, Guatemala and Bolivia. According to the author, the government model is essentially a formal-school approach to literacy training, Alfalit is a self-instructional approach, and the psychosocial is essentially a community-oriented approach.

42. CHENERY, Hollis et al. Redistribution with Growth, Oxford University Press, London, 1974.

43. CHESTERFIELD, Ray A. and RENDDLE, Kenneth R. "El uso de canales indígenas de comunicación en el desarrollo rural venezolano (The Use of Indigenous Communication Channels for Rural Development in Venezuela).

Revista Chasqui, CIESPAL, Quito, 1976.

44. CHILCOTE, Ronald "Dependency : A Critical Synthesis of the Literature", Latin American Perspective I, (1974), pp. 4-29.

45. CENTRO INTERNACIONAL DE ESTUDIOS SUPERIORES EN PERIODISMO PARA AMÉRICA LATINA
Serie : Comunicación y Sociedad (Series : Communication and Society), Seminario : Comunicación y Salud, 1976, 98 p.

46. CENTRO INTERNACIONAL DE ESTUDIOS SUPERIORES EN PERIODISMO PARA AMÉRICA LATINA
Serie : Comunicación y Sociedad (Series : Communication and Society), Seminario : Comunicación Grupal, 1977, 62 p.

47. CENTRO INTERNACIONAL DE ESTUDIOS SUPERIORES EN PERIODISMO PARA AMÉRICA LATINA (CIESPAL).
Informe Preliminar de los grupos de trabajo del Primer Seminario Latinoamericano de Comunicación Participatoria".
(Preliminary Report of the First Latin American Seminar on Participatory Communication). CIESPAL, Quito, 1978, 13 p.

Three working groups were established during the seminar. The first group examined conceptual questions and the politics of participatory communication. This group stated that the majority of the projects in participatory communication are at present

being supported by international aid agencies, which have their own objectives as regards these projects. The second group discussed implementation , planning and methodology for participatory communication. They proposed a series of nine basic conditions for the success of a participatory project. The third group discussed research and referred to the need for participation in this area if it forms part of a project.

48. CLIFFORD, Roy A. "Las Organizaciones de base y el desarrollo" (Grass-roots Organizations and Development). Desarrollo Rural en las Américas, 111, 1 (1971) 45-52.

Campesino (peasant) organizations in some Latin American countries have served as important channels for rural populations in development. This article analyses some variables associated with the effectiveness of peasant organizations. These include : (1) pursuing objectives that put special emphasis on individual development and social change ; (2) building on a common territorial base ; and (3) adapting their activities to concrete social conditions. More specifically, the peasant movement has to be directed towards unionization and the elaboration of a campesino political platform. This has to be articulated through the responsable action of campesinos with class consciousness. They have to elaborate a strategy to achieve new social, economic, political, juridical and cultural structures that allow them increasing opportunities for active political participation. Experience in Latin America shows that campesino organizations can better serve their purposes when formed on the basis of previously established groups at the local level, or at least taking into consideration traditional geo-political divisions. An organization that can influence the local structures is in an excellent position to defend itself from external threats.

Finally, campesino organizations should orient their activities so as to take advantage of the interdependence of social structures, thereby defending themselves from negative reactions.

49. COHEN, M. John et al "Participation at the Local Level : A Working Bibliography. Cornell University, Rural Development Committee, Ithaca, 1978.

This extensive bibliography contains one hundred entries on the following themes :

(1) Participation and Development
(2) Local Organization ;
(3) Local Leadership and Elites ;
(4) Political Participation ;
(5) Political Factors Affecting Participation ;
(6) Social Factors Affecting Participation ;
(7) Institutional Context of Participation ;
(8) Participation and Community Development.

Finally, there are two additional sections : (a) French Sources on Participation, and (b) Spanish Sources on Participation. There is no direct reference to participation and communication however.

50. COHEN M. John and Normal T. Uphoff "Rural Development Participation : Concepts and Measures for Project Design, Implementation and Evaluation. Cornell University". Rural Development Committee. Ithaca, New York, 1977 317p

In 1976, The Agency for International Development (AID) gave

the Rural Development Committee of Cornell University a grant "to organize a study of what would most fruitfully be regarded as participation with respect to rural development efforts such as might be assisted by AID and ..... to consider analytical approaches and indicators that might be used by mission personnel to measure the participation component of their projects." This first monograph provides a conceptual framework for the analysis of participation in a variety of settings, it avoids ideological arguments and tries to set their perspective somewhere between a "theoretical treatise on participation and an operational scheme ready to be applied straightaway by development practitioners and scholars". There is no reference to the question of communication strategies as such. Questions are asked about the "who", the "what" and the "how" of participation in development projects.

51. COLLE, Royal D. "The Frontiers of Communication" in : Communication Strategies for Rural Development, Cornell University, Ithaca, New York, 1974, 280 p.

This paper was prepared for the Cornell-CIAT meeting in 1974. The author discusses what are some of today's technology "frontiers" in communication. He accepts the need to transfer more control from the senders to the receivers and suggests that cassette technology offers many possibilities. He mentions some of the many uses of cassettes in Latin America today. He also makes reference to other media, such as radio, television, battery-powered projectors, simple motion pictures and satellites. He sees in the future other technologies in the service of rural development, such as : broadband cable communications systems, computer-operated newspaper systems, etc. However, there are some important frontiers to cross before we can reach that "someday" of the future. And strangely enough, it may be that

the most important things on those frontiers will not be complex, sophisticated and expensive technology. Instead they may be the simple equipment and techniques that give rural people themselves a chance to have more control and be an important participant in the communication process.

52. COLLE, Royal D. "Cassette Special Communication Systems": A Preliminary Inventory and Outlook for their Use in Rural Development. Paper prepared for the International Conference on "Non-Formal Education and the Rural Poor", Michigan State University, Michigan, 1976, 16p.

Communication is the key ingredient in efforts to organize, educate, train, motivate and involve rural people in development programmes. But there is a severe shortage of resources everywhere, both traditional and modern. This paper attempts a preliminary inventory of some of the ways audio cassette technology is being used to create "special cassette communication systems" for reaching people who are often overlooked by both extension agencies and mass media.

53. COLLE, Royal D and Susana Fernandez de Colle "The Communication Factor in Health and Nutrition Programmes : A Case Study from Guatemala". Paper prepared for the World Health Organization, 1977.

This project, known as the "Pila Project", was financed by the Pan American Health Organization and operated in Guatemala. The programme was directed at women because they generally make the basic decisions on food and hygienic practices in the Guatemalan household. Audio cassettes were chosen as the medium because they

cost little, are simple to operate, and can be played at any time. Non professional actors were used to produce 30-minute programmes combining health information, music, radio novels and miscellaneous spot announcements. Programming was deliberately repetitious, so that women who were working at the "pila" (fountain where women wash clothes) would be likely to hear specific messages. Successive days' programmes often expanded on themes of the preceding days. An evaluation of the series suggested that it had been very successful.

54. COMISIÓN ECONÓMICA PARA AMÉRICA LATINA (Economic Commission for Latin America). "Participación popular y principios de desarrollo de la comunidad en relación a la aceleración del desarrollo economico y social (Popular Participation and Principles of Community Development in Relation to the Acceleration of Economic and Social Development). Boletín Económico para América Latina. XI, 2 (1964) 225-256.

The article summarizes points made at the Latin American Seminar on the Role of Community Development in the Acceleration of Economic and Social Development (1964). It discusses the role of popular participation in development, focusing on the potential of conscious and organized local involvement in specific development projects.

55. CRAWFORD, Robert H. and William B. Ward (Editors) Communication Strategies for Rural Development. Proceedings of Cornell-CIAT seminar, Ithaca, 1974.

This publication contains the proceedings of the International Symposium organized at Cali, Colombia, by CIAT and Cornell in 1974. Some ten papers were presented at this symposium dealing with issues

such as : social structure and communication strategies in rural development ; developing a communication programme, and popular participation in feedback systems. The symposium was also a meeting place for people with different views on the problems of rural development. The Latin American group stressed the need for structural change in most of their papers, while the Cornell group stressed better operational systems, use of technology, and reform of the traditional extension model.

56. CUELLAR G., David et al. "Análisis de la investigación y de la aplicación del "difusionismo". (Analysis of Research and the Application of "Diffusionism". Segunda Reunión de los Comunicadores Rurales, Cali, Colombia, 1971, 11p.

57. CUJIA M., Carlos "Canales de Comunicación que utilizan los campesinos del Proyecto de Desarrollo en la Zona Bananera" (Communication Channels Used by Peasants in the Banana Zone Projects). Tesis Mag. Sc. Bogotá Universidad Nacional de Colombia. Instituto Colombiano Agropecuario, Programa de Comunicación de Masas. Boletín de Investigacion, No 28. 1974. 91 p.

58. de JANVRY, Alain "The Political Economy of Rural Development in Latin America : An Interpretation". American Journal of Agricultural Economics Vol. 57, n° 3 Aug. 1975, pp. 490-499

59. DIAZ B. Juan "Extensión, Comunicación y Desarrollo", IICA-CIRA. Bogotá, Colombia, 1969.

60. DIAZ BORDENAVE, Juan "Comunicación y Desarrollo (Communication and Development). Unpublished paper.

The author examined the development models operating in society today :

(a) development as growth in resources ;

(b) development as change in social institutions and value systems ;

(c) development as change induced by outside agents ;

(d) development as structural changes in society ;

(e) structuralist-personalist model of development.

Communication which operates together with development has a specific role to play in each of the above models. Diaz Bordenave makes some suggestions for a participatory approach to communication in development.

61. DIAZ BORDENAVE, Juan "Novas Técnicas para desenvolvimento da comunicaçao no meio rural (New Techniques for the Development of Communication in the Rural Areas). Unpublished paper, 1978.

62. DIAZ BORDENAVE, Juan "Aspectos Políticos e Implicaciones Políticas de la Comunicación Participatoria" (Political Aspects and Political Implications of Participatory Communication). Paper presented at the First Latin American Seminar on Participatory Communication, CIESPAL, Quito, 1978, 26 p.

In these Latin American countries, communication generally plays the role of a support mechanism for the political and economic power structures. Participatory communication faces a difficult task in this environment. The ideal would be first to achieve self-development in both the political and the economic reality,

so as then to work towards self-management in the communication system.

63. DIAZ BORDENAVE, Juan "Training in Communication for Rural Development Personnel", in Development Communication in the Rural Areas : Strategies and models, Rio de Janeiro, 1974.

Training in communication is an important ingredient in all development programmes. Here the author proposes the problem-solving or pedagogical approach, as more appropriate. The important element is that the two fundamental goals of rural development be respected : growth of people as human beings and solving their problems. The solution of problems is attempted through training personnel of three related sub-systems : the local community, the intermediary services, and the solution centres.

64. DIAZ BORDENAVE, Juan "Communication and Adoption of Agricultural Innovations in Latin America", in : Communications Strategies for Rural Development Cornell University, Ithaca, 1974.

In general, Latin America is far behind in the development of its rural and agricultural potential required by the extraordinary growth of its population and the imperatives of better living conditions for future generations. New and serious thinking is required to overcome the problems of agricultural development, including the need for a new communication strategy.

65. DIAZ BORDENAVE, Juan "Teleduçacão e cultura popular" Teleducation and Popular Culture, Rio de Janeiro, 1975. 18 p.

66. DIAZ BORDENAVE, Juan Communication and Rural Development
UNESCO, 1977, 107p.

This Unesco publication contains a brief review of communication and rural development. A second section deals with case studies in communication and rural development, including studies from Colombia, Brazil and Peru. A final section deals with a critical analysis of these studies. The author looks at such aspects as reasons for the project, sponsorship, clients, organization, media and their use.

67. DIAZ BORDENAVE, Juan and MARTINS PEREIRA, Adair
Estrategias de Ensino-Aprendizagem
(Strategies for Learning and Teaching).
Editorial Vozes Ltda Petropolis, Brazil.

68. DIAZ Heliodoro. et al.
"Communication and Institutional Change in Mexican Agricultural Development". World Congress for Rural Sociology. III, Baton Rouge, Louisana, August 1972, 27p.

69. DOS SANTOS, Theotonio
"The Structure of Dependence", American Economic Review, 60, 1970 : 231-236.

69. DO VALLE, Raul "Comunicación de Experiencia participativa en el campo de Desarrollo Rural" (Communication of a Participatory Experience in Rural Development) . Paper presented in the First Latin American Seminar of Participatory Communication, CIESPAL, Quito, 1978.

This is the history of an experience that was designed as participatory but never became operational, the main cause being the bureaucratic structure that never allowed any personal initiative on the part of the rural people. The author discusses the particular difficulty of obtaining participatory communication experiences in institutional settings.

70. DUBLY, Alan — Evaluación de las Escuelas Radiofónicas de Pichincha - Tabacuhndo. (The Evaluation of the Radio-Schools of Pichincha-Tabacundo) Instituto Ecuatoriano para el Desarrollo Social , Quito, 1973 INEDES

INEDES completed an evaluation of the radio-schools of Ecuador in 1973. This evaluation included an historical perspective of the schools, present administration, relationships with other institutions, present programming and the results of their efforts in contributing to a better standard of living for the rural population of Ecuador. This first report refers to the radio-schools in Pichincha -Tabacundo. The general impression is that they continue to work through traditional literacy methods and there is very little consciousness-raising as such, or involvement in the human, social, economic and political problems of the community.

71. DUBLY, Alan — Evaluación de las Escualas Radiofónicas - Populares de Riobamba. (Evaluation of the Popular Radio-Schools of Riobamba). INEDES, Quito, 1973, 70p.

72. DUBLY, Alan — Evaluación de las Escuelas Radiofónicas de Sucua "Radio Federación". (Evaluation of the Radio-Schools of Sucua "Radio Federacion). INEDES, Quito, 1973. 52p.

73. DUBLY, Alan

Evaluación de las Escuelas Radiofónicas de Riobamba, Sucua y Tabacundo. (Evaluation of the Radio-Schools of Riobamba, Sucua and Tabacundo). Informe de Síntesis, INEDES Quito, 1973, 97p.

This final report is a synthesis of the three separate evaluation reports. It includes the common characteristics of the radio-schools and some general comments on them. It also has a chapter on recommendations, and some suggested changes in these institutions. Among the suggestions is one for greater centralization, perhaps a single radio to cover all three institutions, also a national programme production centre. There is little direct reference to participation or participatory communication strategies as such, and no suggestion for leaving the radio in the hands of the campesinos, or programming, for that matter.

74. DUHOURQ, Carlos Alberto

"Proyecto DEYCOM : Un intento de comunicación popular (DEYCOM Project : An Attempt at Popular Communication). Revista del Centro de Investigación y Acción Social (Argentina)21 (215) 17-19 August 1972.

75. ECHEVERRIA, Castillo F. et al.

Ideología y Medios de Comunicación Amorrortu Editores, Buenos Aires, 1973. (Ideology and Communication Media)

76. EL-BUSHRA , Judy and Susan Perl

"Family Planning Education in Action : Some Community Centered Approaches" International Extension College, International Planned Parenthood Federation, 1976.

77. ENCLADA, Marco "Marginalidad y Medios Masivos en la Sierra del Ecuador" (Marginality and Mass Media in the Highlands of Ecuador) CIESPAL, Quito 1977.

78. ESPINOZA ROJAS, Ignacio et al. "Evaluación de Folletos : Análisis de Lecturabilidad" (Evaluation of Magazines : Analysis of Readability). Ministerio de Agricultura y Pesquería, Ecuador. 1969, 17p.

79. FALS BORDA, Orlando "El Liderazgo Rural y la Reforma Agraria" (Rural Leadership and Agrarian Reform). Estudios Agrarios, 111, 8 (1964) : 133-144.

The most prominent characteristic of informal leaders (rural) are that they identify themselves with their followers and exert influence through primary relationships. Local leaders generally occupy strategic points in the community, understand its problems, and tend to maintain the statu quo . Their conservatism is attributable to their age, and younger leaders are emerging only in communities in rapid transition. Agrarian reform should begin by identifying informal leaders (e.g., through sociometric methods), who are most effective in forming attitudes among campesinos. Subsequently, these leaders should be given ideological training in the benefits of agrarian reform, and technical training in agricultural extension. Finally, these informal leaders should be made formal leaders of campesino organizations. This strategy is designed to win widespread acceptance of rural development activities, and must, of course, remain flexible so as to adapt to unique local conditions.

80. FANON, Frantz The Wretched of the Earth. Grove Press, New York, 1963.

81. FEDERACIÓN NACIONAL DE CAFETEROS DE COLOMBIA. Revista Cafetera de Colombia, Nos 146-147-148 Temas : Grupos de Amistad (Friendship Groups) Bogotá, Colombia.

In these publications the basic characteristics of the Friendship Groups are outlined. As the name implies, these are groups of farmers united by some bond of friendship, who come together to receive information, courses and experimental demonstration coffee-growing plots. The advantage of this approach compared with the traditional extension approach, is that friendship groups are basic primary working groups. They know one another and are often members of the same family. They work together and thus share their new knowledge, and when it comes to experimenting with some new technology, they discuss the matter among themselves. Studies in Colombia have shown that these friendship groups work successfully in the coffee-growing areas of Colombia.

82. FELSTEHAUSEN, Herman "Economic Knowledge, Participation and Farmer Decision-making in a Developed and Under-Developed Country". International Journal of Agrarian Affairs. 5 (4) July 1968.

83. FERRARA, Miguel Angel "Programación de la comunicación social para el desarrollo rural" (Programming Social Communication for Rural Development). Desarrollo Rural en las Américas, 111,3 (1971) : 63-75.

The author examines the role of social communication in rural development. It is a means of promoting and legitimating popular participation in decision-making and achieving community development. Social communication also has the potential to create awareness of socio-economic problems and to mobilize public opinion against underdevelopment. In this context, social communication refers to the means utilized by the government and other institutions to promote greater awareness of the importance of rural development. A social communication plan should :

(1) encourage the people to contribute ideas and efforts for social change ;

(2) promote the formation and co-operation of locally based organizations ;

(3) stimulate the creation of mechanisms for popular participation in decision-making ;

(4) stimulate community-wide organizations that facilitate the ability of people to influence or direct governmental actions ;

(5) define objectives and orient national plans towards increased emphasis on popular participation.

84. FLORES QUIROZ, Luis "La Empresa comunitaria y la participación campesina" (The Community Enterprise and Peasant Participation). Desarrollo Rural en las Américas, VI, 3 (1974) : 77-95

Many agrarian reforms have led to peasant participation in economic growth. These reforms failed because they did not meet the needs of a significant proportion of the peasantry, and because they often created new forms of poverty and privilege. To avoid these problems, the new strategy in Latin America is to transfer ownership of large production units to rural communities. Those working the land may thus control disposal of the agricultural surplus. This strategy enables peasants to share in economic growth, ensures that agrarian activities will meet social needs, and yet does not generate new forms of social stratification.

85. FOOD AND AGRICULTURAL ORGANIZATION
"People's Participation in Development". Vols. 1 and 2, Proceedings of the Asian Regional Workshop. India, 1973.

86. FOOD AND AGRICULTURAL ORGANIZATION
"The Participation of Local Volunteers in Rural Development in Africa : A Luxury or Necessity ? FAO, Rome.

These two reports from the FAO, one based on experiences in Asia and the other on experiences in Africa, can contribute ideas and strategies for Latin America. Both continents are also struggling with the problem of participation of the popular masses in their development. These publications highlight the search for new approaches to participatory development.

87. FORDHAM, Paul, POULTON, Geoff and RANDLE, Lawrence.
"A question of Participation : Action and Research in the New Communities project. Journal Convergence (Canada) 7 (2) : 54-69. 1975.

88. FRASER, Colin
"Technology for Participatory Communication". Paper presented at the First Latin American Seminar on Participatory Communication. CIESPAL, Quito, 1978.

The author discusses the uses of some group media in a strategy for participatory development (audio-cassette technology, slide sets, filmstrips, portable video-tape, etc.).

89. FREIRE, Paulo
Pedagogy of the Oppressed, Herder and Herder, New York 1972.

This book is considered the most generative statement of Paulo Freire's "consciousness-raising" concept,and Freire himself admits continual growth beyond some of its early tenets. Based on the experience of teaching illiterates not only to read and write but to articulate and act upon their social situation, a theory of the relationship between oppressive systems and oppressive relationships (specifically, the teacher-student) is developed. Learning is seen as a political process, dialectically relating the person to the world, through action and reflexion (or praxis).

90. FREIRE, Paulo — Conscientization : Cultural Action for Freedom (Parts 1, 11, 111) Harvard Educational Review. Cambridge (Mass.) 1971.

These are important references for those wishing to use Freire's methodology in developing situations. Freire rejects mechanistic conceptions of the adult literacy process, advocating a theory and practice based on authentic dialogue between teachers and learners. He puts a new perspective on the learning circle, the role of both teacher and learner, and more importantly, the objectives of learning itself.

91. FREIRE, Paulo — Extensión o Comunicación. La concientización en el Medio Rural (Consciousness-raising or Communication, Conscientization in the Rural area). Siglo XXI, Mexico, 1973.

Freire starts this book with a discussion on the different concepts and meanings of 'extension'. He relates its use in Latin America to the 'cultural invasion' that includes the whole approach to rural development. He then discusses the question of land reform and the two concepts 'extension' and 'communication'. He indicates

that the educational action of the agronomist, as indeed of all teachers, is profoundly a communication action, that is, if we really want to reach man as a person and in his historical reality. All education, and thus extension, must lead to the humanization of man, through a praxis of action and reflexion.

92. FREIRE, Paulo — "La Alfabetización de Adultos. Bogotá IICA-CIRA, Material Didactico No 63, 1969 10 p. (The Literacy of Adults).

93. FREIRE, Paulo — "La Concepción bancaria de la educación y la deshumanización. La concepción problematizadora de la educación". (The Banking Concept of Education and Dehumanization · The Problem Concept of Education). Bogotá, IICA-CIRA, Material Didáctico No.67, 1969 , 7p.

94. FREIRE Paulo — "Sobre la Acción Cultural ; ensayos escogidos". Santiago de Chile, Instituto de Capacitación e Investigación en Reforma Agraria, 1969, 182 p. (Selected writings about Cultural Action).

95. FREIRE, Paulo and ILLICH, Ivan — "The Pedagogy of the Oppressed. The Oppression of Pedagogy". Geneva, Institute of Cultural Action - IDAC, Document n° 8, 1975 , 40p.

Publications Nos. 92 to 95 of this bibliography are further clarifications or advances in the thoughts of Paulo Freire.

96. GARCIA, Antonia — "Puede existir una ciencia social latino-americána" ? (Can a Latin-american Social Science Exist ?). Revista Chasqui, (Ecuador) CIESPAL No. 1:31-38 , 1972.

97. GERACE L. Frank — Comunicación horizontal, (Horizontal Communication). Cambio de Estructuras y Mobilización Social. Studium, Lima, Peru, 1973.

This work by Gerace is one of the first efforts to describe the many attempts at participatory communication in the sub-urban sectors of Lima , Bolivia , etc. The author dedicates several chapters to discussing these experiences. He also attempts an outline of what a system of horizontal communication should be, as opposed to the vertical communication model existing in the mass media and in society in general.

98. GERACE L. Frank — "Participación y Comunicación" (Participation and Communication). VI Seminario Latinoamericano para Directivos de Teleducación en Lima, 1972. Published by the Institute for International Solidarity ISI, 1972.

99. GERACE L. Frank — "Cinco Experiencias de Comunicación" Participatoria" (Five Experiences in Participatory Communication). Paper presented at the First Latin American Seminar on Participatory Communication, CIESPAL, Quito, 1973.

In this paper Gerace discusses three of the experiences already reported in his publication on 'Horizontal Communication' and two new experiences in Bolivia, where the author is at present working. These two new experiences are not operational as yet.

100. GERMANI, Gino — El Concepto de Marginalidad (The Concept of Marginality). Ediciones Nueva Visión, Buenos Aires, 1973.

101. GOMEZ POSADA, Lucila — "Opinión de los líderes sobre el funcionamiento de las Escuelas Radiofónicas en Colombia" (Opinions of Leaders on the Functioning of the Radio-Schools in Colombia). Bogotá, Acción Cultural Popular, 1967.

102. GOTSCH, Carl H. — "Technical Change and the Distribution of Income in Rural Areas", American Journal of Agricultural Economics, May 1972, 54, pp. 326-341.

103. GRIFFIN, Keith — "Policy Options for Rural Development", Background Paper for the Ford Foundation Seminar in Rural Development and Employment, Ibadan, Africa, 1973.

104. GUTIERREZ, Gustavo — A Theology of Liberation, Orbis Books New York, 1973.

105. GUTTERREZ DE ZARATE, Clara Maria — "El Liderazgo de opinión como refuerzo de la acción de los medios masivos de comunicación". (Opinion as a Reinforcement of the Action of the Mass Media of Communication). Universidad Javeriana, Departamento de Sociologia, Documento de Trabajo, No. 23, Bogota, 1973, 176 p.

106. GUTIERREZ PEREZ, Francisco

"El Desafío de la comunicacion social (The Challenge of Social Communication). Centro de Estudios de Participación Popular, Lima, Comunicación y Participación, Lima, CENTRO, 1974, pp.132-156.

107. GUTIERREZ PEREZ, Francisco

"Comunicación participado o comunicación horizontal" (Participated Communication or Horizontal Communication). in : El Lenguaje Total ; Pedagogía de los Medios de Comunicación, Buenos Aires. Humanitas, 1973, pp.73-81.

108. HABERMANN, Doris and Peter

Comunicacion y Desarrollo, Published by the Friedrich-Ebert Foundation, 1976.

This publication reports on studies undertaken in the Highlands of Bolivia between 1969 and 1972, on the dissemination of innovations in several villages. Radio was compared with inter-personal communication. Special emphasis is given to the relationship between the prestige level of the information source and the adoption of the innovation. The forms of presentation of the message are studied as well as the role of local groups in the adoption process.

109. HALL, Budd L. "Participatory Research, an Approach for Change". Convergence, (Canada) 7 (2) 24-32. 1975.

110. HAGUE, METHA, RAHMAN, WIGNARAJA

"Towards a Theory of Rural Development", Development Dialogue No.2, 1977 pp 1-67.

111. HAVENS, Eugene "Methodological Issues in the Study of Development", Paper presented at the Third World Congress of Rural Sociology, Baton Rouge, Louisiana, 1972.

The author examines the major approaches to the study of development and their empirical referents : the equilibrium models, and the conflict models. Included in these models are the behaviourist, psychodynamic, diffusionist, structuralist non-Marxist and structuralist-Marxist models. The author suggests that researchers need to examine more carefully the underlying ideology of each model of development.

112. HERRERA CERDA, Monica and Daniel RAMIREZ ESTAY "Presentación de un Modelo de Comunicación aplicado a la metodologia educativa" (Presentation of a Communication Model Applied to an Educational Methodology). Paper presented to the Instituto Colombiano para el Fomento de la Educación Superior.

113. HOXENG, James "Programming by the People : An Ecuadorian Radio Experiment". Educational Broadcasting International, Vol.10, No.1, March 1977.

Campesino-produced cassette programmes were introduced into the broadcasts of a small regional station in Ecuador in late 1972, as an attempt to reach a high proportion of the estimated 40,000 illiterate adults in the vecinity of Tabacundo, Ecuador. The programmes prepared by the peasants contained advice, poems, songs, scripture readings, dramatization of community problems, testimonials and exhortations. After a very brief training session, the peasants had no difficulty in operating the cassette recorders.

114. INSTITUTE FOR COMMUNICATION RESEARCH

"The Role of Communication in Nutrition". Paper prepared by Institute members for the Agency for International Development (AID), Washington, Stanford University, 1973.

115. JAMISON, Dean T. and MCANANY, Emile

Radio for Education and Development. Sage Publications, Beverly Hills, Calif. 1978, 220 p.

The authors discuss the role of radio both in formal and non-formal education, the constraints on implementing different radio strategies. They often refer to the different possible radio strategies for development communication and the effect each strategy can have on the communication element in the project.

116. JOUET, Josiane

"Community Media and Development : Problems of Adaptation". Paper presented as a working paper to meeting on Self-Management, Access and Participation in Communication, UNESCO Meeting held at Belgrade, Yugoslavia, Oct. 1977.

117. JOUET, Josiane

"Participatory Communication in the Third World : A Critical Outlook". Paper prepared as complementary to the Belgrade paper, for the First Latin American Seminar on Participatory Communication, held at CIESPAL, Quito, 1978.

118. KAPLUN, Mario

Cassette-Foro : Un sistema de Comunicación Participativa. (Cassette-forum, A system of

Participatory Communication). Informe Final de la experiencia de Cassette-Foro Rural realizado en Uruguay. IPRU, Montevideo, 1978.

Kaplun directed this experience in cassette-forum for members of co-operative groups in rural Uruguay. An interesting aspect was that only one side of the cassette was used for the forum message, while the other side was available to the farmers for their reply to the central office, and/or to other co-operative groups participating in the experience. Every two weeks after the cassettes returned from the farmers, their contents were analysed and the relevant parts were transferred to the following week's cassette, so that these could be shared by all.

119. KATZMAN, Natan "The Impact of Communication Technology : Promises and Prospects". Journal of Communication, Vol. 24, 1974 pp.47-58.

120. KHAN AKHTER, Hameed "Reflections on the Comilla Rural Development Projects". Overseas Liaison Committee, Paper No. 3, 1975.

The author was Director of this important rural development project in Bangladesh for several years. He outlines many of the difficulties encountered, and while Comilla is not located in or near Latin America, the author's appreciations are extremely valuable. Initiatives such as co-operatives, irrigation projects, rural works projects, agricultural extension, etc., were reasonably successful in their own way, but they did little to change the social and economic stratification existing in the rural areas of the country. Comilla remained a project that was not very effective in changing the social structure of poverty in the rural areas.

121. KROTZ, Esteban "Las cooperativas en el campo Méxicano": Perspectivas (Perspectives on Co-operative Organizations in Rural Mexico). Controversia 1, 3 (1977) : 72-80.

In agricultural co-operatives individual owners of land band together to obtain goods and services that meet their common needs. To function effectively, co-operatives should be bottom-up organizations. Such is not the case with the many peasant organizations set up in post-revolutionary Mexico. These seem to have been implemented from above, and their members remain dependent upon the State for support and guidance.

122. LA BELLE, Thomas J. "Liberation, Development, and Rural Non-Formal Education". Council on Anthropology and Education Quarterly (4) pp 21-26. 1975.

There are dangers , says the author, in applying the experience of one isolated programme as a remedy for community needs. Evidence is cited for the observation that any single method to achieve change in rural areas is inadequate. La Belle asks for changes in structures of planning as well as in mental attitudes towards development. This article compares two theories of development and suggests that what is needed is a more inclusive process which utilizes not one, but a variety of alternative channels to achieve social change.

123. LASSWELL, Harold B. "The Future of World Communication ; Quality of Life". Honolulu, Hawai, East West Communication Institute, Papers No.4, 1972. 19p.

124. LEHMANN, David "Hacia un análisis de la consciencia de los campesinos" (Analysis of Peasant Consciousness). Cuadernos de la Realidad Nacional, 2 (1970) : 31-59.

This article presents the findings of a field study in Central Chile. It develops a model of three types of consciousness among peasants : dependent, class, and campesino. The objective of this classification is to aid analysis of peasant behaviour. After presenting the Chilean data, the author concludes that changes in the central power structure first influence peasant organizations, and have a later effect on peasant consciousness.

125. LESSA, Carlos "Marginalidad y Proceso de Marginalización" (Marginality and the Process of Marginalization). in : América Latina : Dependencia y Subdesarrollo, EDUCA, Costa Rica, 1975.

126. LEWIS, Peter M. "Tecnologías Apropiadas para las Comunicaciones" (Appropriate Technologies for Communication). Paper presented to the First Latin American Seminar on Participatory Communication. CIESPAL, Quito, 1978, 7p.

The author reports that a study is at present underway to try and develop guidelines for appropriate technologies for developing countries.

127. MAESTRE Z., Juan Manuel "Canales de comunicación que utilizan los habitantes del área de la Alta, Media, y Baja Guajira" (Communication Channels Used by the Inhabitants of the High, Middle and Low Guajira). Tesis M.S. Bogota. Universidad Nacional de Colombia; Instituto Colombiano Agropecuario, Programa de Comunicación de Masas, 1975. 128p.

128. MANDULEY, José C. "El foro de radio rural como una estrategia para educar adultos para el desarrollo comunitario". (The Rural Radio Forum as a Strategy for Adult Education for Community Development) . in : Revista CHASQUI, No. 13, CIESPAL, Quito, 1975.

129. MARCHIONI, Marco "Iniciativas para el desarrollo comunitario en comarcas rurales" (Initiatives for Community Development in Rural Sectors). Revista de Estudios Agro-Sociales, XVI, 61 (1967) : 29-65.

The article treats theoretically problems of development and underdevelopment, and describes a community development project carried out in Spain. This project had a major impact on social participation. The creation of groups to oversee development activities enriched community social life and allowed authentic local leaders to emerge. It also increased the awareness of groups and individuals that they can develop the knowledge to solve local problems.

130. MARTINES, Jorge "Las alternativas de la reforma agraria Mexicana frente al proceso de marginalización" (The Alternatives of Mexican Agrarian Reform in facing the Process of Marginalization). Desarrollo Rural en las Américas, V. 3 (1973) : 243-261.

The author examines the current situation of the Mexican peasantry, focusing on the process of marginalization. He reviews peasant demands for land and jobs, and explores alternative rural development strategies and their probable outcomes.

131. MATA, José Ignacio "Proyecto de Comunicación Rural al Servicio del Desarrollo" (Rural Communication Project in the Service of Development). Paper presented at the First Latin American Seminar on Participatory Communication. CIESPAL, Quito, 1978. 22p.

This is a first report on the rural communication project being supported by UNESCO in Honduras, Central America. This project is committed to helping peasants participate in their development and education. The objective is to foster horizontal communication. Under the project, peasants prepare their own rural newspaper, using very simple technology. At the same time, working jointly with the national programme for non-formal education, the project is organizing local communication workshops to initiate campesino creativity and the production of local communication materials. Puppets, popular theatre and song, are being developed in the communication workshops.

132. MEISTER, Albert "Cambio Social y participación social en asociaciones voluntarias" (Social Change and Social Participation in Voluntary Associations). Desarrollo Economico, 11, 3 (1962) : 5-18.

This study offers a number of general hypotheses on social change and its effect on social participation :

(1) social change disorganizes and even destroys sociability ;
(2) voluntary associations are the framework within which individuals and groups manifest solidarity ;
(3) social change does not affect all individuals and groups to the same extent ; and
(4) individuals and groups that experience social change more intensely create a greater number of associations and participate in them more extensively.

133. MILLWOOD, David — The Poverty Makers, World Council of Churches, Geneva, 1977.

134. MORAN, Michael — "La comercialización agropecuaria y su significación para el desarrollo socio-económico del campesino" (Agricultural Commercialization and its Meaning for Peasant Socio-economic Development). Desarrollo Rural en las Américas VII, 2 (1975) : 137-146.

Increased income is the most concrete manifestation of small farmers' participation in the benefits of economic growth. Where opportunities exist for marketing increased production, small farmers should be given access to additional capital and technical inputs so as to boost output and raise income. This article emphasi es the significance of reaching smaller farmers and the problems and characteristics of marketing.

135. MORSS, Eliott R et al. "Strategies for Small Farmers Development : An Empirical Study of Rural Development Projects. Development Alternatives Inc. Washington, D.C. 1975.

The purpose of the study was to identify the key components for successful small farmer development projects. It was found that overall success ratings were most affected by the local action taken by small farmers to complement outside development management and resources. Local action was understood as small farmer involvement in decision-making in the implementation phase of a development project, and small farmer resource commitment to the project.

136. MUÑOZ, Marin, Milton G. and ALBA ROBAYO, Vincente "Canales de Comunicación que utilizan los campesinos : Proyecto Oriente de Cundinamarca"

(Communication Channels Used by Peasants in the Project of the North of Cundinamarca). Bogotá, Instituto Colombia Agropecuario, Programa de Comunicación de Masas, Boletín de Investigación, n° 10, 1974, 63p.

137. MURCIA, Hector — "Análisis sobre modelos de desarrollo rural en América Latina" (Analysis of Rural Development Models in Latin América). Desarrollo Rural en las Américas, VIII, 2 (1976) : 137-152.

138. McANANY, Emile G. — "Communication with the Rural Poor in the Third World ; Does Information Make a Difference ?" Institute for Communication Research, Stanford University, Cal. 1978.

If there is a single generalization or principle that flows from the field testing of development communication theory over the past five years, it is this : information communicated to the rural poor can make a difference in improving the quality of life, but how much difference will depend on a combination of both technical and political factors that are vital to any significant change.

139. NETHOL, Ana Maria — "Los Mecanismos de Discurso : El campo del poder y las perspectivas de participación popular" (Discourse Mechanisms : the Field of Power and the Perspectives for Popular Participation). Paper presented at the First Latin American Seminar on Participatory Communication. CIESPAL, Quito, 1978.

140. NEITO, María del C. "La Agricultura de grupo en relación con las regiones deprimidas" (Group Agriculture in Relation to Backward Regions). Revista de Estudios Agro-Sociales, XII, 42 (1963) : 129-150.

Analysing French experiences, the author notes the different organization of the private, professional and co-operative sectors of the agricultural economy. She emphasizes the need to plan the use of resources by the co-operative sector. She presents the principles of French co-operative development and the problems to be solved, especially the need to seize the economic opportunities offered by vertical and horizontal integration.

141. NOGUERA, Anibal "La Empresa comunitaria como estrategia del desarrollo rural" (The Community Enterprise as a Rural Strategy) Desarrollo Rural en las Américas, 11, 3 (1970) : 207-214.

Experiments in rural community enterprise carried out in Latin America have challenged traditional concepts of agrarian reform based on private property. In the evolving view of rural development, the campesino is no longer seen as an object, but as the subject of development. Active participation in the elaboration, execution and control of planning for change enables the marginal populations to advance and to take a positive role in creating a new society. Community enterprises have been created in Chile, Venezuela, Peru and Colombia. This article analyses the Colombian experience, where difficulties with human, technical and legal aspects of an agrarian reform project forced the public officials to experiment with a community form of enterprise which was well received by the beneficiaries of agrarian reform. The experiment was successful in economic and social terms. It included more than 600 families. At the time the article was written, community enterprises in Colombia covered 165,000 hectares and involved 7,500 families.

142. NOVOA, BARRERO, Andrés Ricardo
"Sistema de comunicación e integración entre técnicos y agricultores : Un estudio en el Plan Puebla." (Communication System and Integration between Technicians and Farmers : a Study in the Puebla Plan). Escuela Nacional de Agricultura, Colegio de Post-Graduados, Chapingo : Puebla, México, 1972.

143. NUÑEZ, Pilar, and DE VELA, Gloria
"Modelos de desarrollo y Participación Popular" (Development Models and Popular Participation). QUITO, 1978.

144. OCAMPO C. Manuel J. "Canales de comunicación que utilizan los habitantes del Proyecto de desarrollo sur del Cauca-Norte de Narino" (Communication Channels used by Inhabitants of Norte de Narino in the Development Project Sur del Cauca). Instituto Colombiano Agropecuario, Programa de Comunicación de Masas. Boletín de Investigación, No.9, 1974. 97p. Bogotá.

145. OHLIGER, John and NIEMI, John
"Annotated and quotational bibliography on participatory research". Convergence (Canada) 7 (2) ; 82-87 . 1975.

146. OLIART, Francisco, and ARAUJO, José, E.
"Perspectivas de la reforma agraria y las empresas comunitarias en 1974". (Perspectives of Agrarian Reform and Community Enterprises in 1974). Desarrollo Rural en las Américas VI, 3 (1974) : 63-76.

Agrarian reform in Latin America has not ended the political and social marginality of the peasantry. The authors emphasize the need to develop community enterprises and to integrate them vertically with higher stages of the productive process. Peasant participation must lead to control of production and distribution, and to the organization and rationalization of the labour force. Experience in community enterprises will prepare peasants for collective efforts to raise productivity and improve living standards.

147. OLIVERA, Rosisca Darcy de and OLIVEIRA, Miguel Darcy de.
"The Militant Observer / a Sociological Alternative". Geneva, Institute of Cultural Action. IDAC. Document No.9, 1975, 35p.

148. ORCHARD, Jorge and ORTIZ, Jaime
"Presión campesina, reforma agraria y empresas comunitarias" (Peasant Pressure, Agrarian Reform and Community Enterprises). Desarrollo Rural en Las Américas. V. 2 (1973) : 97-120.

Agrarian reform in Latin America is the result of rural and national pressure. The interplay of these two pressures leads to various approaches to agrarian reform and different models of rural enterprises. The community enterprise model promises to achieve the social, economic and political goals of many reformers. These enterprises can help undermine the power of established elites and build alternatives to the traditional system of property rights.

149. ORDÓÑEZ ANDRADE, Marco
"La Incomunicación en los grupos marginados

de las areas rurales del Ecuador" (Incommunication among Marginal Groups in Rural Ecuador). CIESPAL, Unpublished paper, Quito, 1973.

150. ORDONEZ ANDRADE, Marco

"Papel de los medios de comunicación colectiva en los procesos de desarrollo económico y social" (Role of the Communication Media in Social and Economic Development Processes). in : Comunicación colectiva y Desarrollo. San José, Costa Rica. Centro de Estudios Democráticos de América Latina, 1972.

151. ORDONEZ ANDRADE, Marco

"Periodismo de Comunidad : Seminario de consulta. Diseño tentativo de las investigaciones sobre la comunicación en grupos marginados" (Community Press. Consultation Seminar. Tentative Design for Communication Research in Marginal Groups). CIESPAL, Quito, 1972.

152. ORTEGA ANDAPIA, Alfonso

"Flujo de dos etapas para la innovación ; la formación de líderes de opinión agrícola" (Two-step Flow for Innovation ; the Formation of Agricultural Opinion Leaders). Chapingo, Colegio de Postgraduados, Escuela Nacional de Agricultura, México, 1970.

153. O'SULLIVAN RYAN, Jeremiah

"El rol de la información en la vida del agricultor de subsistencia : Un estudio en el Altiplano de Guatemala" (The Role of Information in the Life of the Subsistence Farmer : A Study in the Highlands of Guatemala). Revista ECA, Estudios Centro-americanos, Numero Especial, Guatemala ; Drama y Conflicto social. July 1978.

The purpose of this study was to analyse the role of information in the lives of subsistence farmers. By understanding this role, it would be possible to study the effectiveness of the information extension agencies that work among these farmers. The general conclusion is that there are no significant differences between small farmers who are visited by the extension agencies and those who are not. Without land and resources, information makes little or no difference.

154. O'SULLIVAN RYAN, Jeremiah and ROGERS, Everett M.

"Communication in Agricultural Development" Study prepared for the U.S. Agency for International Development. Institute for Communication Research, Stanford University 1978.

A study undertaken to help AID redirect its rural communication effort to make a better response to the demands of rural development strategies and also to the U.S. Congressional mandate to 'aid the poor' in all development efforts. The study examines what has been AID's role in rural development in general and then looks at the different communication strategies. Four agricultural development projects are examined (including the Puebla Project in Mexico) and the lessons for communication strategies are evaluated.

155. PARKER, Edwin B. "Utilization of Satellites for Medical Communication". Paper prepared at the Institute for Communication Research, Stanford University, 1972.

156. PASQUALI, Antonio "Por una Política Nacional de la radio y la televisión" (For a National Radio and Television Policy). El Nacional, Caracas, 1-2 July 1974.

157. PERRETT, H.E. "Applied Communication Technology in Rural Development". Report prepared for the Academy for Educational Development, Washington, 1976.

158. PINTO, Juan Bosco "La Comunicación Participatoria como Pedagogía del Cambio : Fundamentos Epistemológicos" (Participatory Communication as a Pedagogy for Change : Epistemological Bases). Paper presented to the First Latin American Seminar on Participatory Communication CIESPAL, 1978.

The author presents a theoretical discussion on some of the fundamental obstacles in the way of participatory communication processes. There are structural obstacles and obstacles created by professionals of communication who do not want to see the perspective and philosophy of class stratification. The second part of the paper deals with the epistemological consideration of participatory communication.

159. PINTO, Juan Bosco "Análisis científico de las empresas comunitarias campesinas" (Scientific Analysis of Peasant Community Enterprises). Desarrollo Rural en las Américas, IV, 3 (1972) : 236-248.

Agrarian reform in Latin America has given birth to the peasant communal enterprise. These enterprises have three basic dimensions :

(1) an economic one, expressed by the word "enterprise", which implies rational use of productive resources ;

(2) a social one, represented by the term "communal" meaning not just a conglomeration of individuals, but a human group sharing concrete and specific goals ; and

(3) a political one, defined as participation in a larger social group, the peasant class.

The author analyses communal enterprises in accordance with the results obtained from the application of the case study technique. He concludes that the production model presents significant advantages over the family units first promoted by Latin American agrarian reforms.

160. PINTO, Juan Bosco "Extensión o educación : una disyuntiva crítica" (Extension or Education : A Critical Choice). Desarrollo Rural en las Américas,V, 3 (1973) : 165-186.

The author critically analyses agricultural extension in Latin America. He stresses that if agricultural extension is to result in structural change, its theoretical and methodological bases must be revised. Under previous approaches, agricultural extension was seen as a technique for modernizeing the agricultural sector by transmitting technical knowledge from an educated elite to an ignorant majority. In the new view, agricultural extension is an agent of liberation, seeking structural transformation to enable rural people to become the subject, rather than the object, of history.

161. PINTO, Juan Bosco "Educación liberadora : supuestos teoricos. (Liberation Education, Theoretical Bases). IICA-CIRA, Paper presented in a National Seminar on Adult Rural Education. Bogota, 1972, 29 p.

162. PINTO, Juan Bosco "Sub-desarrollo, núcleos de comunicación de masas" (Underdevelopment, Nucleus of Mass Communication), in : Centro de Estudios de Participación Popular, Lima, Comunicación y Participación, Lima CENTRO, 1974, pp. 1-39.

163. PREBISCH, Raul "Commercial Policy in Underdeveloped Countries". American Economic Review, 44 (1959) pp. 251-273.

164. QUIJANO, Anibal "La Formación de un Universo Marginal en las Ciudades de América Latina" (The Formation of a Marginal Universe in the Cities of Latin America). Espaces et Sociétés, 3 (1971).

165. QUIJANO, Anibal and WEEFORT C., Francisco Populismo, Marginalización y Dependencia. EDUCA, Costa Rica, 1973.

166. QUIROGA, Nestor Hugo and ALBO, Xavier "La Radio como expresion libre del Aymara". (Radio as a Free Expression of the Aymara). Revista Chasqui No. 7, 109-131, 1974.

167. REVISTA "PARTICIPACIÓN" , Lima, Peru. Year II, No. 2
Feb. 1973. Im. Industrial Gráfica.

168. REYES MATTA, Fernando "Un Modelo de Comunicación con participación social activa" (A Communication Model with Active Social Participation). Instituto Latinoamericano de Estudios Transnacionales, México 1978. 33 p.

The author, after examining the reality of the mass communication media in Latin America, suggests that the only viable solution would be to declare these media as "social services", and then to proceed to operationalize this concept with the social participation of each sector of society in the development of the media. Thus, we would achieve a new function for the media in the service of development.

169. RICH, Thomas A. and NESMAN, E.G.
"Basic Village Education Project - Evaluation Component. University of South Florida, 1976.

The authors were primary researchers for the Basic Village Education Project, an experimental project supported by AID, whose objective was to test the use of different delivery systems for educational information. This project has now concluded. One of the experiments undertaken during the project was the use of specially prepared audio cassettes for use in peoples' homes. A village volunteer took the cassette player and tape each Monday to a household in each village, and during the week, different families were able to receive and hear the cassette.

170. RIOS NAVARRO, Norberto "Experiencias de Trabajo del Centro Laubach de Educación Basica de Adultos

CLEBA" (Experiences in Basic Adult Education at the Laubach Centre). Paper presented to the Latin American Seminar on Participatory Communication, CIESPAL, QUITO, 1978.

This paper contains an outline of the philosophical theories underlying this Centre Programme of Adult Education. Emphasis is placed on adult participation and examples are given of how this participation is put into effect.

171. ROGERS, Everett M. and MAYER, Anthony
"Communication Aspects of Integrated Rural Development". Paper prepared for the Academy for Educational Development, Washington, 1976.

172. ROJAS MEDINA, Zilia "Transferencias de tecnologia y la estructura agraria en América Latina : análisis crítico del modelo de adopción de innovaciones". (Technology Transfer and the Agrarian Structure in Latin America : a Critical Analysis of the Adoption of an Innovations Model). Tesis Licenciature (Ciencias de la Comunicación Social). Bogota, Universidad Javeriana, Facultad de Ciencias de la Comunicación, 1975, 112 p.

173. ROMERO SANCHEZ, Neiro, et al.
"Algunos factores que determinan la respuesta (retroalimentación) de grupos campesinos a mensajes tecnologicos" (Some

Factors that Determine the Feedback from Peasant Groups to Technological Messages). Chapingo, Colegio de Postgraduados, Escuela Nacional de Agricultura, Rama de Divulgación Agrícola, 1975.

174. ROPPA, Guy.M. "Proyecto de Comunicación Social y Educación en el Programa Nacional de Salud Materno Infantil y Bienestar Familiar del Ecuador." (Social Communication and Education Project in the National programme of Mother and Child Care and Family Health in Ecuador). Paper presented to the First Latin American Seminar of Participatory Communication, CIESPAL, QUITO, 1978, 86 p.

175. ROTHKEGEL-ORTUZAR, Edgardo "The Ecuador Project : a Discussion. Center for International Education, University of Massachusetts. 1976.

The author participated in the University of Massachusetts non-formal education programme in Ecuador , which was supported by funds from AID. The paper outlines the main features of the project and some of the difficulties encountered in its development. Two important difficulties were : the "facilitators" and the "quasi-institutionalization" of the project when the Ecuadorian government decided to utilize unemployed teachers as "facilitators" instead of the local rural people who had in fact been fulfilling this role in a very competent way. The possibility of carrying out a project with a Friere-type ideology in the present reality of Latin America is questioned.

176. RUSQUE A., J. "Bases para la implementación de un sistema de Participación de la Población en el proceso de Planificación Regional del Ecuador" (Bases for the Implementation of a System of Participation in Planning at a Regional Level in Ecuador). Quito, 1976.

177. SAMPAIO, Plinio "Anotaciones sobre el problema de integración campesina" (Notes on the Problem of Peasant Integration). Desarrollo Rural en Las Américas, II, 3(1970) : 229-243.

It is necessary to find means of integrating farmers' co-operatives into the marketing system. This article analyses various organizational patterns to achieve rural market integration. It also explores the conflict in these organizations between the need to insure good commercial management and the need to promote widespread peasant participation. To help resolve these and other problems, a fund for the expansion of agrarian reform is proposed. This fund would assist basic peasant organizations in which peasants would bear management responsibility. The article provides details on organization and management of peasant organizations and the agrarian reform fund.

178. SANCHO, Roberto. "La promoción y selección de líderes locales en el marco del desarrollo comunitario" (Promotion and Selection of Local Leaders for Community Development). Revista de Estudios Agro-Sociales, XVl, 61 (1967) : 66-83.

The natural leaders of a locality exist independent of community development projects. They express the community's culture and exert influence through inter-personal relations. Development programmes must recognize the importance of such leaders and enlist their support for

community development. They can serve to bridge the gap between the administration and the local population.

179. SANTOS, Paulo de Tarso "Reforma Agraria Y Cambio Estructural" (Agrarian Reform and Structural Change). Desarrollo Rural en las Américas, V, 1 (1973), 52-62.

Education must be extended to the whole rural population. It should focus on methods by which the peasants can participate in the process of change and development. Training must not be based on helping peasants to adapt to existing society ; rather, the rural masses need to learn how to understand critically their society. Training should not be limited to production techniques but expand to increase the ability of peasants to participate in the process of change.

180. SCHNITMAN, Josiane "Mass Communication and Mobilization in Adult Education. LACDES : Latin American and Caribbean Development Education". Students 5 (2) ; 32-41. March 1976.

181. SECRETARIA DE COORDINACIÓN DE LA JUNTA NACIONAL DE EDUCACIÓN EXTRAESCOLAR.
"Investigación de Base para el Modulo Básico de Educación Extraescolar". Guatemala, 1977.

Three extensive documents were prepared for the government programme of non-formal education. The first document was a base-line study on the needs and aspirations of the rural population, the second was a study of possible delivery systems for this programme's educational content, and the third was an analysis of institutional co-ordination in the Highlands of Guatemala. The latter was considered a vital factor as more than sixty official government agencies were

estimated to be already involved in non-formal education in the Highlands of Guatemala.

182. SEMINARIO SOBRE PERIODISMO DE COMUNIDAD

"Periodismo de la Comunidad ; incomunicación social y marginalidad" (Community Press, Social Incommunication and Marginality). Seminar held in San José Costa Rica, and organized by CIESPAL, Quito, 1974, 274 p.

183. SILVIA FUENSALIDA, Ismaël

"Marginalidad , Transición y Conflicto Social en América Latina". (Marginality, Transition and Social Conflict in Latin America). CEDIAL, Herder Edit. Bogotá, 1972.

184. SMITH, William A. The Meaning of Conscientização : The Goal of Paulo Freire's Pedagogy. Center for International Education. University of Massachusetts, 1976.

185. SPAIN, Peter et al. "Radio for Education and Development" Case Studies Vols. I and II. World Bank Working Paper n°.266, Washington, 1977.

The authors try to bring together the many educational uses for radio in the world today. The role of radio in formal education and in distance learning is examined. Several authors contribute chapters on the uses of radio in different development projects.

186. SUAREZ, Melo.M "La Empresa comunitaria en Colombia : El caso de la Bertha" (The Community

Enterprise in Colombia, The Bertha Case). Desarrollo Rural en Las Américas, 11, 3 (1970) : 215-218.

The article examines an experiment in a Colombian municipality, in which 120 beneficiaries of agrarian reform have taken over management of a sugar mill. This new rural community enterprise has successfully maintained production. The article reviews

(1) the antecedents of the sugar mill experiment ;
(2) the practical problems facing the campesinos in running their own enterprise ;
(3) the feasibility of the rural community enterprise as a new way of organizing rural society ;
(4) the achievement of the Colombian experiment ; and
(5) the extent of the campesinos' awareness about the errors, advantages, and future possibilities of their enterprise.

187. SUAREZ, Melo, M. "Empresas Comunitarias en América Latina" (Community Enterprises in Latin America). Desarrollo Rural en las Américas, IV, 2 (1972) : 139-159.

This article outlines the major objectives of Latin American agrarian reform and the efforts at designing community enterprises. The major problems involved in these efforts are also outlined.

188. SUNKEL, Oswaldo and PAZ, Pedro

El Subdesarrollo Latinoamericano y la Teoria del Desarrollo. (Underdevelopment in Latin America and Development Theory). Siglo XXI, México, 1970.

189. TIRADO C. Nazario "Escuelas Radiofónicas en Bolivia" (Radio Schools in Bolivia) . Paper presented to the 6th. Latin American Seminar on University Teleducation, Caracas, 1978. 32p.

This is a descriptive study of radio-schools of Bolivia which was undertaken by the Research Institute in collaboration with the School of Communication in the Catholic University of La Paz. There are nine radio-schools affiliated to a central office in La Paz, known as ERBOL (Escuelas Radiofónicas de Bolivia). The study, in its recommendations, suggests that there is an urgent need for the schools to examine their objectives and their actual educational process. While the activities are extremely dependent on the direction from the higher levels of the institutions, all the associated institutions refer to participation and consciousness-raising as their objectives.

190. UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION (UNESCO)
"Final Report on Meeting on Self-Management, Access and Participation in Communication". Belgrade, Yugoslavia, 1977.

191. UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION (UNESCO)
"Interim Report of the Commission for the Study of Communications Problems, UNESCO, Paris, 1978.

192. UNITED NATIONS CHILDRENS FUND (UNICEF)/WORLD HEALTH ORGANIZATION
"Community Involvement in Primary Health Care : A Study of the Process of Community Motivation and Continued Participation". World Health Organization, Geneva, 1977.

This report is a summary of the experiences of these organizations in community motivation and participation in primary health care. Reports are presented for nine countries.

193. VICTORIA LOPEZ, Freddy and ARVEVALO A., Manuel
"Canales de comunicación que utilizan los campesinos del proyecto de desarrollo de la Llanura del Pacifico" (Communication Channels Used by Peasants in the Development Projects of the Pacific Plains). Bogotá, Instituto Colombiano Agropecuario, Programa de Comunicación de Masas, Boletín de Investigacion, No. 23, 1975, 59 p.

194. VIGUES Enrique
"Las organizaciones agrarias y el proceso socio-económico del campesino" (The Agrarian Organizations and Peasant Socio-economic Progress) Desarrollo Rural en las Américas. V. 3 (1973) : 187-194.

To overcome the obstacles to peasant progress, the rural population must be organized. This requires popular participation, to give peasants a sense of importance and of control over their own destiny. The basic conditions for the success of peasant organizations are :

(1) that they be spontaneous and not imposed ;
(2) that they be sustained by their own resources ;
(3) that they be democratic, independent and have access to decision-making authorities ; and
(4) that they have firm legal guarantees concerning their rights and obligations.

195. VIEIRA, Cesar — En busca de un teatro popular (In Search of a Popular Theatre). UNESCO, Paris, 1977.

196. WHITE, Robert — "An Alternative Pattern of Basic Education : Radio Santa Maria", Experiments and Innovations in Education, No.30, UNESCO, Paris, 1976.

Radio Santa Maria is an educational radio school in the Dominican Republic, which provides primary and intermediate education by radio to groups of urban and rural poor in that country. The results of this study suggest that the radio school students do as well as the formal school students in examination tests, despite the fact that the investment per student in the radio school is considerably lower. Every effort is made to prepare programmes that are useful and attractive to the radio audience.

197. WHITE, Robert — "Mass Communications and the Popular Promotion Strategy of Rural Development in Honduras" in : Spain, et al (editors), Radio for Education and Development, Case Studies Vols 1 and 11, the World Bank, Washington, 1977.

198. WOLFF, Laurence — "Communication Strategies for Development" Report Number 8, prepared for the Academy for Educational Development, Washington, 1973.